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TEMPLES OF KARNATAKA - AN EPIGRAPHICAL STUDY
(FROM THE EARLIEST TO 1050 A.D.)

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BY

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2007

CERTIFICATE

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DEDICATED TO THE MEMORY OF

My dear Father (late) Shri. Manjunath J. Puthran

And

My dear Mother (late) Smt. Girija M. Puthran

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LIST OF ABBREVIATIONS

1. ABBREVIATIONS OF EPIGRAPHICAL SOURCES

ARIE : *Annual Report on Indian Epigraphy*

ARSIE : *Archaeological Report on South Indian Epigraphy*

ASMK : *Aihole Samskriti Mattu Kale*

ASMAR : *Archaeological Survey of Mysore, Annual Report*

ASMARS : *Archaeological Survey of Mysore, Annual Report : A Study, Vol. II, III, and IV (Ed.), S. Settar.*

CKI : *Corpus of Kadamba Inscriptions*

CPIK: RD : *Copper Plate Inscriptions from Karnataka : Recent Discoveries*

DJSS : *Dharwad Jilleya Shasan Soochi*

EC : *Epigraphia Carnatica*

EI : *Epigraphia Indica*

ER : *Epigraphical Report*

HAS : *Hydrabad Archaeology Series*

IA : *Indian Antiquary*

JBBRAS : *Journal of Bombay Branch of Royal Asiatic Society*

KI	:	*Karnataka Inscriptions*
KJS	:	*Kalburgi Jilleya Shasangalu*
KSPP	:	*Kannada Shitya Parishath Patrike*
KUES	:	*Kannada University Epigraphical Series*
PRKRI	:	*Progress Report of the Kannada Research Institute*
SII	:	*South Indian Inscriptions*
TDLSCI, KRI	:	*The Descriptive Lists of Stone and Copper-Plate Inscriptions Examined by the Kannada Research Institute*

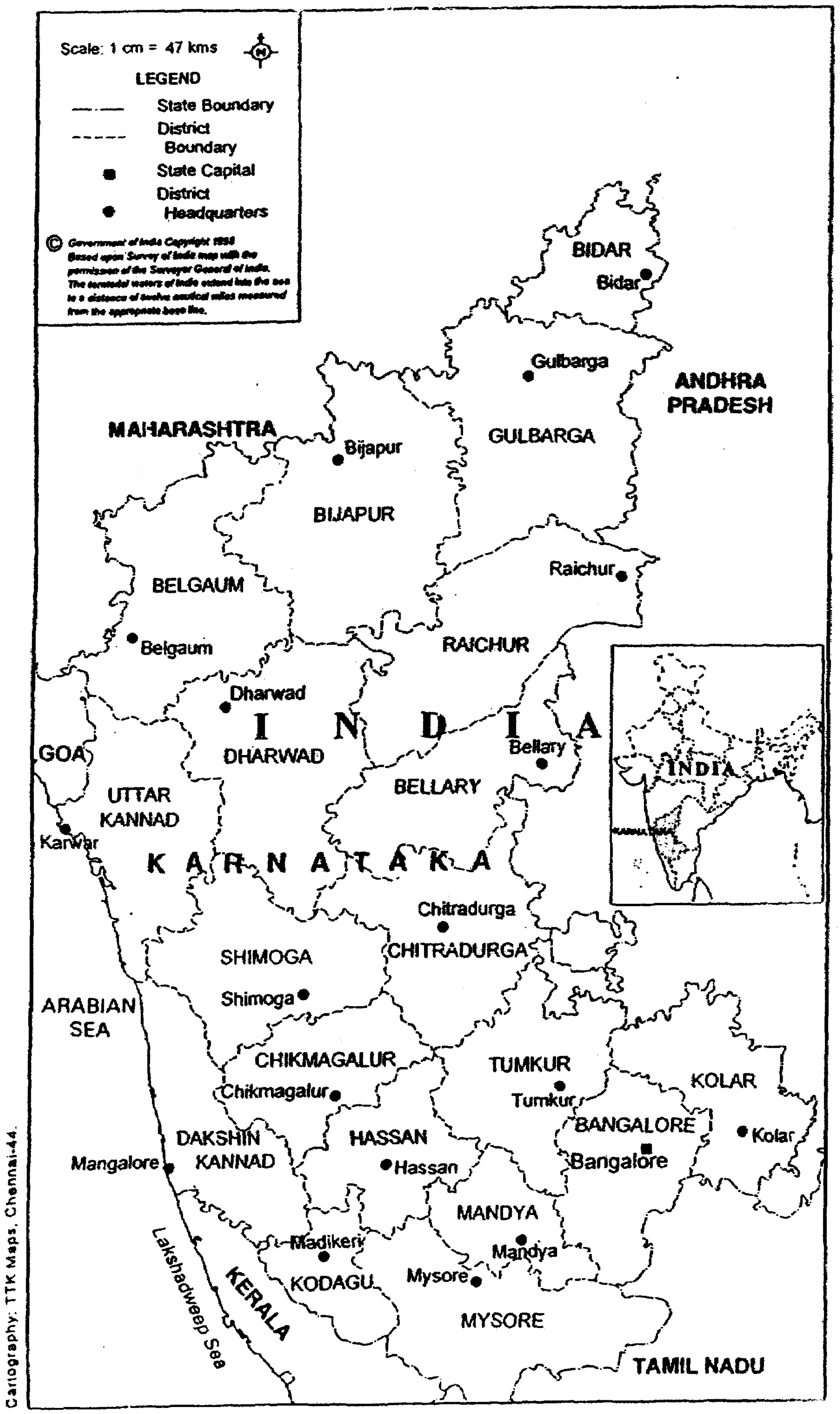
2. ABBREVIATIONS USED FOR TALUKS

Bg	:	Bagepalli
Bl	:	Belur
Bn	:	Bangalore
CB	:	Chikka Ballapur
Cd	:	Chitradurga
Cg	:	Coorg
Ch	:	Chamarajanagara
Ci	:	Channageri
Cl	:	Challakere
Cm	:	Chikamagalur
Cp	:	Channapatna
Ct	:	Chintamani
Dg	:	Davangere
Dv	:	Devanahalli
Gb	:	Gubbi
Gd	:	Gauribidnur
Gu	:	Gundlupete

Hg	:	Heggadedevanakote
Hk	:	Holalkere
Hl	:	Honnali
Hn	:	Holenarasipur
Ht	:	Hoskote
Jl	:	Jagalur
Kg	:	Kunigal
Kl	:	Kolar
Ko	:	Kollegala
Kp	:	Koppa
Kr	:	Krishnarajapete
Mb	:	Mulbagal
Md	:	Mandya
Mg	:	Mudagere
Mk	:	Molakalmuru
Ml	:	Malavalli
Mr	:	Malur
My	:	Mysore
Ng	:	Nagar

Nj	:	Nanjanagud
Nl	:	Nelamangala
Pg	:	Pavugada
Sa	:	Sagar
Sb	:	Sorab
Sh	:	Shimoga
Si	:	Sira
Sk	:	Shikaripur
Sr	:	Srirangapatna
Tk	:	Tarikere
Tl	:	Tirthahalli
TN	:	Tirumakudalu Narasipura
Tp	:	Tiptur
Yl	:	Yalanduru

KARNATAKA STATE WITH 19 DISTRICTS (1956-1997)



Source : K.S.Singh (Ed), People of India (Karnataka Series)

CHAPTER I

INTRODUCTION

The temple is a structure designed to house an icon, which is both an object of veneration and a work of art. The icon in the temple has a cult, a tradition, a function that is laid down as paramount within the community. Etymologically the term 'temple' is derived from the Latin word 'templum', which originally signified any holy enclosure or building screened from the eyes of the profane. It is the dwelling place of god; it serves the purpose of housing His image, and it is the architectural frame of the liturgy and cult of the god[1]. In its primitive sense, this word corresponds to a place marked of as sacred to a god in which the house for god may be erected. In later times, 'temple' came to signify, in a border sense, any shrine of any denomination or even of fraternal orders. Temple structures have remained the expressions of deeply ingrained religious beliefs, emotions and spiritual values. They are variously known in India.

The Hindu temple is not a mere house of prayer; it has its peculiar symbolism. The Supreme anxiety of the Hindu is *moksha* or release. There are two ways to obtain release from worldly bondage: subjective and objective. The former is realization of the Supreme through contemplation; the other is realization through devotion and worship. The latter method requires a concrete symbol. One of these symbols is the temple itself. The early Mohenjodarians had their own ideas regarding God and a fixed form of ritual. They were such that the Vedic Aryans had very little which can be called common with the same. The

Mohenjodarians were image-worshippers or idolatrous, whereas the Aryans were nature worshippers.

Sacred books and classical literature such as *Veda, Brahmana, Aranyaka, Upanishad, Sutra, Vyakarana, Nirukta, Jyotishya, Yoga, Vedanta, Ithihasa* (Epics), *Purana, Agama* and *Tantra, Stotra, Kosa, Dharamasastra, Arthasastra, Kamasastra, Nitisastra, Vastusastra* and *Kavya* mention gods and temples.

In Hindu philosophy various ideologies and thoughts led man to construct temples and install gods in them. An idea could be that man realized the role and importance of Nature in his life and started to worship it with awe, reverence and devotion. This led to the worship of trees, rivers etc., and such places became places of worship. The awareness that behind all this creation there is a Supreme Force led man to give a form to this force and also led him to construct temples so that the form (image) was protected. It is also believed that the idea to construct temples originated from prehistoric times. When man used cultured techniques to hunt, he drew pictures of animal hunting using lines and colours and also drew an orbit around the picture considering it as sacred. Later he became conscious of his movement in such places, and the idea of giving protection to such places might have led him to construct temples. In the megalithic period, the idea of constructing tombs for the well-being of the dead, with fear and respect for the elders, might have led man to construct temples[2].

The idea that gods love to play in groves, near rivers, mountains and springs surrounded by trees, flowers and different birds and animals also led man to construct temples near trees and rivers. So gods are installed not only in *Tirthas*, on the banks of rivers, lakes and on the sea shore, at the confluence of

rivers and estuaries, but also on hill-tops and gardens near the abodes of the hermitages, in villages, towns and cities or in any other lovely and peaceful place. It can be said that gradually the reasons to construct a temple changed according to the changing times. The Hindu temple is designed to serve many purposes – social, economic, aesthetic and religious. The religious interest of the temple consists in its being the seat or dwelling for an icon and the images that are sought to be evoked by the icon. The icon is to the temple what the spirit is to the body, and images are like the vital currents that relate the body with the spirit.

A temple is the seat and dwelling of God, according to the majority of the names. The name *prasada* has the widest application. It denotes a settling down (*pra-sad*) and a seat made of that which has settled down and acquired concrete form, the form of a dwelling, a residence, and a seat of God. *Vimana*, as the name of the main temple building, is synonymous with *prasada*. Other words for a temple generally employed are *devalaya, devagrham, devayatanam, devakulam, mandiram, bhavanam, sthanam, vesman,* etc. Temples are the best architectural forms which reveal the deepest faith of devotees in religion. The construction of temples has been considered a sacred deed from ancient times. Temples indicate the spiritual and religious bent of the people and their absolute faith in god. The Hindu temple is built with the fervour of devotion (*bhakti*) as a work of offering and pious liberality, in order to secure for the builder, a place in heaven, which means a high level of inward realization and to increase the religious merit of his near and dear ones.

Temples played a dominant role in the society, besides being religious centers. Temples represent sacred architecture, which is the matrix of civilization. They represent the sublime thoughts or ideals of a civilized community. Temples

dominate the cultural landscape of the time, and stand testimony to the contemporary religious ethos of the society. They function as cohesive power, and ease tension and anxieties among the social classes. They are the hubs of socio-economic activity, interaction and transaction; and they are the nucleus power structure. The temple played its own role in all walks of life of the society and functioned as an educational centre, as an employer, as a repository of fine arts, as a bank, etc.

Epigraphs provide a mosaic of information and are concrete sources to have a proper understanding of the cultural history of a region. Not only do they give an insight into the working of the bureaucratic set up of the royal court and helps in the reconstruction of chronology and in the detection of forgeries but they also enable to trace the origin and development of political, social and religious formalities. Epigraphs constitute an important body of documentary evidence of both extant and extinct temples. They have been found to contain crucial data that help to arrive at a definite understanding of the historical process that has given rise to various religious sects, their relative popularity and the related sacred structures.

The successive rulers of Karnataka, beginning with the Satavahnas, have been great patrons of religion and have used the temple as a symbol of glory and power. Epigraphs document donations or endowments made in favour of religious establishments or construction of temples or installation of images in the temples. Generally, they contain references to the King during whose reign or under whose eclectic patronage a temple was constructed or the installation of an image took place or a grant was made. Some times eulogistic compositions were made to record philanthropic works, construction of shrine, etc., by an individual

or a group of people, for instance, the *mahajanas* of a village. As architectural remains temples do constitute a veritable chronicle in brick or stone. While some have survived the savageries of time others have vanished. Whether the temples have survived or not, undoubtedly the epigraphs stand testimony to contemporary architectural activity, and are a variegated body of source material to reconstruct the past. Several scholars have asserted the importance of epigraphy in the study of art history. Therefore, this thesis aims to bring into focus the importance of epigraphical records as a significant body of historical information relating to religion, religious sects, and patrons of art and the nature of patronage, with particular emphasis on tracing the history of temple construction from the 3rd century B.C. to 1050 A.D.

Nature and Scope

Karnataka situated in the Western part of peninsular India, is inhabited predominantly by the Kannada speaking people. It constitutes the southern extension of the Deccan plateau and is bounded by the Maharashtra state in the north and north-west, Andra Pradesh in the east, Tamil Nadu in the south-east and the south and Kerala in the south-west and Arabian Sea on the west. It stretches from 11°5′ N to 19° N latitude and 74° E to 78°6′ longitude and has an area of 1,91,791 square kilometers. It is the sixth largest State in India in terms of area and second largest State in South India, next only to Andhra Pradesh. Geographically speaking, Karnataka is part of the Deccan plateau, with an average elevation of about 1800-2000 feet above the sea level; but the region is characterized by its own pattern of physical and topographical features which have been outlined and determined by the geological history of the area.

The present State of Karnataka is the result of the integration of five territorial units which were formerly under different administrative authorities, but were historically and culturally homogeneous. The State of Karnataka as a linguistic unit was formed on the recommendations of the States Reorganization Commission (1953-56) in the post-Independence India. This reorganization of States led to unification of linguistic communities into federal states of the Indian union. The region was named Mysore State in 1956, and it was renamed as Karnataka State in 1973. Between 1956 and 1997 the State was divided into 19 districts, namely, Bangalore, Mysore, Mandya, Kodagu, Hassan, South Kanara, Kadur (Chikmagalur), Shimoga, North Kanara, Dharwad, Belgaum, Bijapur, Bidar, Gulbarga, Raichur, Bellary, Chitradurga, Tumkur and Kolar. In 1997, some of the larger districts were further subdivided giving rise to a total of 27 districts. Be that as it may, these divisions and subdivisions and the increasing number of new districts do not in any way alter the geographical scope of this study as well as the reconstruction of the history of Hindu temples from the epigraphical records. The State of Karnataka has evolved through time, and the history of this linguistic unit extends beyond its present linguistic boundaries.

Given these periodic changes in the internal subdivisions and the external boundaries, it was found convenient to present the inscriptional data in terms of district-wise distribution to be able to gain insights into the spatio-temporal distribution and growth of intensity of temple construction during each dynastic period, of which portions or whole of the present Karnataka formed part of the historical kingdoms. Therefore, 'Karnataka' of this study constituted a much larger area under some dynasties, whose capitals continue to be in the core region of Karnataka. Scores of inscriptions issued by kings, feudatories, and royal representatives have been found lying beyond the frontiers of modern boundaries

of Karnataka. They have been found in Saurasthra (Gujarat), Madhya Pradesh, Andhra Pradesh, Maharasthra and Tamil Nadu. These inscriptions have not been given the due attention they deserve in the context of Karnataka history. Moreover, it is beyond the scope of the present study to include these records, though they constitute the most valuable source of information on the history of temples.

The geographical position of Karnataka in the southern peninsula enabled the rulers of Karnataka to build empires extending from the Narmada in the north and Ramesvaram in the south and stretching from the Arabian Sea in the west to the Bay of Bengal in the east. The five great empires of Karnataka built by the Chalukyas of Badami, the Rashtrakutas of Malakhed, the Chalukyas of Kalyana, the Hoysalas of Dorasamudra and the Rayas of Vijayanagara substantiate this point. In the light of this, before examining the epigraphical evidence relating to the history of temples in Karnataka, it is appropriate to have as background the political outline in each distinct period. This will provide to have the necessary chronological order for understanding the subject matter.

From the 3rd century B.C. Karnataka witnessed the rise and spread of several religions and philosophies such as Hinduism, Jainism and Buddhism. Karnataka was ruled successively by various dynasties, which patronized these religions and their sacred structures. Karnataka's vast territory was held under sway by the Mauryas, Satavahanas, Kadambas of Banavasi, Chalukyas of Badami, Gangas of Talakad, Rashtrakutas of Malkhed, Chalukyas of Kalyana, Cholas of Tanjavur and Hoysalas of Dorasamudra, who promoted the growth of these religions reflected in the surviving monuments of art and religion. Various

feudatory families, like the Alupas, Banas, Sendrakas, Senavaras, Santaras and Nolamba-Pallavas have also contributed to their growth.

HISTORICAL BACKGROUND

Political Conditions

The emergence of the Nandas (345 - 322 B.C.) indicates an important stage in the history of India. They ruled the kingdom of Magadha in North India for about 22 years. Some of the 12th century A.D. inscriptions found in Karnataka mention that Kuntala (Karnataka) was ruled by the Nandas. They were defeated by Chandragupta Maurya.

The Mauryan ruler Chandragupta Maurya defeated the Nandas and the dynasty rose to prominence under his rule (322 - 184 B.C.). The history of Karnataka made its definite beginnings in the 3rd century B.C., when the great Mauryan emperor Ashoka ruled almost all over India. A major part of Karnataka was included in the Mauryan Empire as known from his edicts found in Raichur, Bellary, Chitradurga and Gulburga districts.

The Satavahanas (mid 1st century B.C. - mid 3rd century A.D.) held the reins of power in Deccan after the end of the Mauryan rule. With Pratishthana as the capital, their territory included the whole of Karnataka, Asmaka, Aparanta, Anupa, Saurashtra, Malwa, and once they extended their sway up to Bhilsa and Chanda also.

The Kadambas (c. 325-543 A. D.) were the first indigenous people to establish their kingdom. Mayurvarma of this dynasty set up a small kingdom by throwing out the Pallavas in the 4th century A.D. (c. 325-345 A.D.). His

successors consolidated the position of the dynasty. In about 540 A.D., Pulakeshi I of the Chalukyas of Badami seized the opportunity and inflicted a defeat on the Kadamba King Krishanvarma II and established himself as an independent ruler.

The Gangas of Talakad rose to power (350-1000 A.D.) almost at the same time when Kadambas gained ascendancy and ruled over the southern part of Karnataka with Kolar (Kuvalala) as the capital. Kongunivarma was a founder of the kingdom of Gangavadi-96000. They were friendly with the Pallavas and their relation with the Kadambas was a strained one. The Ganga line continued through the reigns of the Chalukyas of Badami as well as the Rashtrakutas. But the kingdom succumbed to the rising Chalukya of Kalyana and Chola powers at the close of the 10th century A.D.

The over throw of the Kadambas of Banavasi by the Chalukyas of Badami marks the commencement of an era of imperialism (540-757 A.D.) on the soil of Karnataka. Pulakeshi I (540-566 A.D.) was the first independent ruler of this dynasty. His sons Kirtivarma I and Mangalesa expanded the territory and his grandson Pulakeshi II extended the boundaries to the Narmada in the North and Kaveri in the South, and fetched for his kingdom the status of an empire. Kirtivarma II (745-757 A.D.) maintained the status of the empire quite for some time, but Dantidurga of the Rashtrakutas defeated him and became the first independent ruler of the Rashtrakuta dynasty.

After defeating Gangas and Vengi Chalukyas, under Dhruva, (780-793 A.D.) the Rashtrakuta kingdom rose to the status of an empire. The dynasty saw great kings, like Indra III and Krishna III (914-967 A.D.) who restored the glory. At the zenith of their power, the Rashtrakutas ruled over a vast stretch of territory

extending from the Narmada to the Kaveri excluding the eastern part of Andra Pradesh and Tamil Nadu. The last ruler was Karka II (972-973 A.D.) under whom the Rashtrakuta dynasty collapsed.

Taila II of the Chalukyas of Kalyana (973-1198 A.D.) overthrew the Rasthrakutas. He and his successor Irivabedanga established the supremacy of the dynasty by defeating the Cholas and the Paramaras. Somesvara I (1044-1068 A.D.) was a great ruler who fought incessant wars with the Cholas. Vikramaditya VI (1076-1127 A.D.) was the greatest among the Chalukya rulers. The dynasty ruled for a period of 225 years and saw its end with the reign of Somesvara IV (1183-1198 A.D.).

King Somesvara IV of the Chalukyas of Kalyana tried to assert himself again but the Seunas and the Hoysalas had grown too strong for him to recover any more. The Hoysalas ruled over the southern part of Karnataka from c. 1000 A.D. to 1346 A.D. With the accession of Ballala I in the 11th century A.D. the Hoysala rose to power by subduing the local chiefs in the western region. Vishnuvardhana's long reign (1108-1142 A.D.) established the Hoysala kingdom, and Ballala II (1173-1220 A.D.) raised the Hoysalas to the status of a sovereign power.

The Imperial Cholas occupied some parts of southern Karnataka and administered from 987 A.D to 1118 A.D. The reign of kings, like Rajaraja I, Rajendra Chola Deva I, Rajadhiraja I and others, to Vikrama Chola I is noticed in Karnataka. The Hoysalas were responsible for the expulsion of the Cholas from the major part of southern Karnataka in 1116 A.D., though they continued to rule over some areas till the period of Vikrama Chola.

Other than the above mentioned dynasties, many feudatory families also ruled Karnataka.

The Chutus (3rd century A. D.) shared the Deccan with other dynasties after the Satavahanas. The Chutu-Satakarnis usurped the throne and held sway over parts of Karnataka from Banavasi. In course of time, they were conquered by the early Pallavas.

Banas (339 A.D.) were an ancient and pervasive family who had settled in good many parts of Telugu and Tamil districts. A few of them touched the eastern fringe of Karnataka. They were feudatories of the Kadambas of Banavasi and changed their masters as often as the political exigencies demanded. They swore allegiance successively to the Chalukyas of Badami, the Rashtrakutas, the Pallavas of Kanchi, the Cholas, and the Pandyas and also to the early Vijayanagara rulers. Though they had a comparatively long history, they never rose to the position of overlordship at any time in the country.

Alupas were the most important of the various ruling families of Tulunadu who seem to have had a record of more than a thousand years of political career, and they controlled the destiny of Tulunadu till the close of the 14th century A.D.

Senavaras were a Jaina family who ruled (690-1128 A. D.) in the western part of Chikmagalur district. The inscriptions state that they belonged to the *Khachanavamsa* and had the *Phanidhvaja* (Serpent ensign) and the Lion crest. Chitravahana was the first king. King Jeevitavara, his son Jimutavahana and his grandson Marasimha were the important Senavara kings.

The Santaras held sway over Santalige-1000 which corresponds to the western parts of Shimoga and Chikamagalur districts and ruled from their capital Pombuchchapura (Humcha) from about 825 A.D. to 1287 A.D. The early Santaras were feudatories under the Rashtrakutas, and they never rose to the status of over lordship.

The Chalukyas of Varuna were feudatory chieftains belonging to the Chalukya dynasty bearing the crest of Adivaraha. Ruling from Varuna in Mysore in about 10th century A.D. they were the *mahasamantas* under the Gangas of Talakad.

The Nolamba Pallavas were one of the great feudatory families who played a prominent part in the history of Karnataka for a period of three centuries from c. 750 A.D. to 1055 A.D. The family had important relations with other rulers in South India, like the Banas, Rashtrakutas, Gangas, the Chalukyas of Kalyana and the Vaidumbas.

Of all the branches of the Kadamba family, the Kadambas of Goa were the most successful rulers with an unbroken line of kings for nearly three centuries from 9th century to 1260 A.D. Goa was considered the traditional capital of the dynasty. The family is stated to have originated from Jayanta, otherwise called Trilochana Kadamba. Shashtha I also known as Kantakacharya was the first king, and the last king was Shashtha III (1246-1260 A.D.).

Social Conditions

The social life in Karnataka was based on the concept of *Varnasramadharma*. It also displayed considerable moderation in its actual

practice and dominated all the social activities. Other than the four-fold caste system of Brahmins, Kshatriyas, Vaisyas and Sudras, another group based on the difference of professions, crafts and religious schools and creeds existed. The joint family system prevailed in Karnataka and the male member, the head of the family was the chief bread-earner. But the woman of the working class supplemented the family income through her own income. Women had an honorable status in the society. They were held in high esteem, and they participated fully in social life. Women of higher classes enjoyed the privilege of being the best administrators and warriors. Being highly educated in different branches of study, they equally shone in the field of literature, philosophy, music, dancing, painting, decorative arts, etc. Besides the ladies of high society and house-wives, there flourished a number of courtesans in the society who were held in high esteem.

The condition of the people tells that they were proud, spirited, and fond of learning and they combined orthodoxy and heterodoxy. This condition must have existed in later centuries with some reformations. Food habits and drinks, dress and decoration of the people varied with the time, place and the class of people all over the State. Religious places played a very important part in the cultural and economic life of the people. Pilgrimages to holy places were undertaken as much to fulfill their vows to family gods as to relieve the monotony of daily life. The corporate activity of the people was seen through the joint efforts made by them towards the rebuilding of the empire. Their various joint donations to temples, assembly, guilds and other items of public welfare are clear evidence to it. The patronage extended to temples came from the people of all walks of life. Members of royal families, nobles, middle-level bureaucrats, merchants and courtesans made rich grants to temples and other charitable institutions. Festivals,

like Sankranti and Dipavali were the occasions of community rejoicing in which all joined. Games and amusements, like horse riding, gaming, hunting, animal fights, were in vogue. The pastime of different classes of people varied. The people were equally superstitious then as they are today. They believed in astronomy and astrology. Sati and other forms of self-immolation were in vogue, which proved the heroic spirit of women in those days. To commemorate the death of men who lost their lives in battles, the custom of installing hero stones was also in practice. Institutions, like *agrahara, brahmapuri, ghatika, matha* and temples were places where education was imparted. The supremacy of the Brahmins is perceived in *agraharas*, *brahmapuris* and *ghatikas*, where as the *mathas* and the temples belonged to the people of the respective religious systems.

Thus the society rested on the age old caste system, customs and traditions, and also accepted and prompted changes and made progress.

Economic Conditions

From the study of epigraphs, it is possible to have an idea of the economic conditions of people in Karnataka from the ancient days. The study of the economic conditions reveals that the nature of economy while being conventional was sufficiently progressive and dynamic. Certain factors, like geography, political conditions, religious beliefs and customs, social institutions, transport and communications etc., shaped the economy. The vast table land with rich mineral and agricultural resources, rivers, rugged coast-line accounted for the continuous economic prosperity of Karnataka. The wars waged by chieftains, kings and emperors of Karnataka did affect the economic conditions of the people. The wars, besides draining the royal treasury caused much damage to

property, crops and life. In ancient and medieval times, religious beliefs inspired people to build temples which served as centers of economic activity both in villages and in towns. The temple served as a bank, as an employer, as an educational centre and as a repository of fine arts. Social institutions, like caste and joint family greatly influenced the economic activities in villages and towns as well. Regard for social values greatly minimized exploitation and promoted the good of all. A net-work of roads of different categories connecting the villages and towns helped the quick transport of goods. Apart from these, ports also helped the promotion of international trade. The economic conditions of Karnataka may be noticed under various heads such as rural economy, urban economy, currency, weights, measures and taxation. Variety of land, agricultural practices, and variety of crops, forests and tanks caused rural economy to flourish. Town planning, migration of people, merchant guilds and craft guilds, industries, trade, market, transport, etc., contributed to the promotion of urban economy. The corporate life in the society was broad-based, democratic, self-relying and above all efficient. The corporate bodies practically became the centers of administration and were responsible for the continuity of peace and prosperity, irrespective of frequent battles and changing of kings and dynasties.

Religious Conditions

Religion as a culture survives in the hearts of men; religion as a temple cult depends upon patronage[3]. This is true of Karnataka with particular reference to the survival and continuity of the Hindu, Buddhist and Jain religions.

Vedic Religion

From the early times the religious system and beliefs then current in North India spread to the Deccan and to the South on a larger scale. Epigraphs from

Karnataka region bear testimony to the prevalence of Vedic religion of sacrifice. Sacrifices like *asvamedha* and the worship of Siva and Vishnu were in vogue in the early period. In addition, purely Dravidian forms of worship of trees, spirits, *naga* were also prevalent. The Satavahana kings performed a number of sacrifices, like the *asvamedha* and *rajasuya* etc., and paid sumptuous sacrificial fees in the form of horses, silver pots, ornaments, chariots, dress and coins. The personal names, like Indradeva, Agnimitra etc., borne by men show that the Vedic gods were held in high reverence. Adoration of Pasupati and temples dedicated to Gouri indicate the worship of Puranic gods. All these indicate that Vedic religion was in a flourishing condition under the Satavahanas. During the time of the Kadambas of Banavasi, the influence of Vedic Brahmanism was all pervasive. It can be seen not only in the patronage of *srotriya* Brahmanas but also in the claims to *gotra* affiliations by the royal dynasties, and in the performance of Vedic sacrifices and rites such as the *asvamedha* and the *hiranyagarbha.* The Brahmanas who received land grants were specialized in specific branch of Vedic lore. The Kadambas also patronized Saivism and Vaishnavism. The Chalukyas of Badami were also the votaries of the Brahmanical religion and were devotees of Vishnu as well as Siva. During the early period of the Gangs of Talakad, Vedic sacrifices and rituals were performed. Thereafter, royal and aristocratic patronage to the Vedic Brahmanas declined significantly. The Brahmanas entered the services of various ruling lineages as administrators and military vassals. As a powerful section of the landed aristocracy, they also patronized Puranic Hindu cults of Siva, Vishnu and the mother-goddess. During the rule of the Rashtrakutas, the fundamental religious ideas and practices of the earlier period continued. Vedic practices, like *bali, charu, atithi tarpana* etc., continued. Brahmanas were entrusted with the duty of worshiping in temples. Numerous donations were made to them. The *danas* like *hiranyagrabha, tulapurusha* etc.,

were performed by the kings. The Vedic religion and philosophy practiced during this period and later led to the rejuvenation of Hinduism. The kings were worshipers of either Vishnu or Siva or both. The Chalukyas of Kalyana continued the religious traditions which they inherited when they came to power by setting an aside the Rashtrakutas, thus maintaining the continuity in the growth of culture. Puranic religion became very popular in their period and continued in the Hoyasala times.

Buddhism

During the reign of the Mauryas, because of King Ashok and the political unity, Buddhism entered Karnataka, and Buddhist missionaries propagated the Dharma. The rock edicts set up by Ashoka contain the precepts of general Dharma. The Mahayana, Hinayana and the Vajrayana sects of Buddhism spread in Karnataka. Buddhism was a very popular religion under the Satavahanas. It received great patronage from the kings, affluent merchant class and from people of all sections of society. Sannati in Gulbarga district was a famous Buddhist centre during their period. Buddhism did not gain much importance under the rule of Kadambas of Banavasi who followed the Brahmanical faith. Their rule did not last long and it seems to have lost the royal patronage. During the period of the Chalukyas of Badami Buddhism was equally patronized. References made by Hiuen Tsang to Buddhist monks and monasteries bear testimony to this. The Gangas of Talakad also patronized Buddhism. It continued its feeble existence in the Rashtrakuta period. During the period of the Chalukyas of Kalyana Buddhism survived in a few pockets. The influence of the Vajarayana sect of Buddhism is noticed in the worship of goddess Tara Bhagavati, which is recorded from the inscriptions of Balligave, Dambal and Kolivada. Buddhism soon declined on

account of the growth of Vaisnavism and Saivism. It can be concluded that it survived in Karnataka till the 16th century A.D.

Jainism

Jainism is said to have entered Karnataka before Buddhism. The immigration of the Maurayan Emperor Chandragupta accompanied by his teacher the first Ganadhara Bhadrabahu was responsible for Jainism to have entered Karnataka in 3rd century B.C. But the evidence engraved on the Chikka Betta in Sravanabelgola which supports this view does not go back earlier than c. 600 A.D. Jainism did not enjoy the same popularity under the Satavahanas as Brahmanism and Buddhism. The disciples of Bhadrabahu propagated the Jaina faith carrying conviction to the people by their precept and practice, first in Gangavadi and then in different parts of Karnataka. Its principles did have some impact on the rulers and the people following the Vedic religions. Jainism was also patronized under the Kadambas of Banavasi. It had taken deep roots during the period of the Chalukyas of Badami and the rulers liberally patronized it by giving rich gifts to Jain teachers for building *basadis*. Ravikiriti, the Jaina author of the famous Aihole inscription had received the highest favour from Pulakesi II. He also built the Meguti temple. It had begun to prosper with the advent of the Gangas in the political arena. They showered liberal patronage to it. Simhanandi, a great Jaina *acharya* assisted the founders of the Ganga rule. Several of the Ganga kings were well-known for their learning and scholarship in Jain philosophy and also for their great acts of piety. Chavundaraya, a Ganga minister, was responsible for the carving of the colossal image of Gommatesvara at Sravanabelgola. However, Jainism found a direct support under various other dynasties. It found royal patronage under the Rashtrakutas, notably during the reign of King Amoghavarsha. Under the Chalukyas of Kalyana, though other

religious sects gained importance, Jainism did not lose its hold. Members of royal families encouraged the construction of *basadis* and donated gifts for their maintenance. During the Hoysala period, Jainism gained greater momentum and received royal patronage. Further, feudatories like the Rattas of Saundatti, the Santaras, the Silaharas etc., made it still more popular. Jainism which came in earlier lasted longer and even to this day its followers in Karnataka are in no way less.

Hinduism, the earliest religion of the land was reared under all the dynasties starting from the Satavahanas that ruled Karnataka. Hinduism included Saiva, Vaishnava, Sakta, Saurya and Syncretistic cults that were enormously encouraged and widely popular. The religious spirit of the times is viewed by the eclectic attitude of the people of Karnataka in their liberal patronage extended towards Hinduism, Buddhism and Jainism.

A Brief Review of Previous Work

Art historians are another group of scholars who consult epigraphical sources to substantiate their accounts in terms of fixing the chronology, identifying the artists and patronage. They mainly aim at the study of standing monuments in respect of art, architecture, aesthetics and creativity of past societies. They use epigraphical data selectively for understanding the patronage and socio-religious background of the art history and its heritage.

A brief look at the previous works on the temples of India reveals studies carried on from different view points. Mostly, those studies have been made from art and architectural point of view. The study carried out by James Fergusson[4], a survey of Indian architecture, was a highly objective approach to trace the

historical sequences of temples. His study, of Dravidian temples, includes only a few temples of Karnataka, especially Chalukyas of Badami temples at Pattadakal and Badami. Stella Kramrisch's[5] work has been an attempt to set up the Hindu temple conceptually, from the foundation to its pinnacle. Heinrich Zimmer[6] concentrates on the study of Indian art, Indian ideals of beauty, architecture and sculpture in temples of India. His work also includes the architecture of Chalukyas of Badami. Percy Brown[7] in his monumental survey traces the genesis, evolution and growth of the art of temple construction on scientific lines. He rightly recognizes the distinctive characteristic features of Karnataka architecture especially the architecture of the Chalukyas of Badami, Chalukyas of Kalyana and Hoysalas. Sivaramamurti's[8] work studies Indian art from fourteen states of India. This also includes the art and architecture of important temples of Karnataka, including the contribution of the Chalukyas of Badami, Chalukyas of Kalyana and Hoysalas. The Encyclopaedia of Indian Temple Architecture Volume I traces the evolution of *Dravida* form of temple architecture developed in southern India and Volume II[9] traces the evolution of *Nagara* form of temple architecture found principally in northern India, including Deccan under the Chalukyas of Badami and Rashtrakutas.

A few studies carried out on the temples of South India are mentioned here. Venkataramanayya's[10] work focuses on tracing the evolution of the South Indian temple step by step. Deglurkar's[11] work is a comprehensive study of the temple architecture and sculptures of Maharashtra, with special reference to Vidarbha and Marathwada areas. Sarkar's[12] study concentrates on different architectural aspects of the temples of Kerala. Suryakumari's[13] work based upon inscriptions is devoted to a study of the temple in its various aspects, mainly construction, maintenance, organization, management, worship and festivals,

with special reference to temples in several districts of Andhradesa. Dayalan's[14] work dwells upon the role of temples in socio-economic life, with reference to the temples of Tamilnadu.

Though the study of temple architecture of Karnataka has, so far, received considerable impetus, the study of temple history in Karnataka from the earliest period, has not received its due in the field. Nevertheless scholars like Burgess, Cousens and Fergusson have contributed much in the field of temple architecture. Among the works carried out on the temples of Karnataka, Colonel Meadows Taylor and Fergusson's[15] work which is one hundred and forty years old is a valuable source describing the architecture of Chalukyas of Kalyana in Dharwad and Mysore districts. Next to it, the work of James Burgess[16] who, for the first time, systematically dealt with the temples of Chalukyas of Badami found at Aihole, Badami and Pattadakal. His account is literally a report of the monuments. The work carried out by Henry Cousens[17], which deals with the temples of Chalukyas of Badami and Chalukyas of Kalyana is a more serious examination of the monuments. He goes beyond the factual details and discusses their chronological, stylistic and aesthetic aspects. He was the first to examine a large number of temples built by the Chalukyas of Kalyana found in Dharwad, Raichur and Belgaum districts, and also to throw light on the coastal architecture of Karnataka. Panchamukhi's[18] work gives a general idea about Karnataka art. He studies particularly the sculptures of Badami, Aihole and Pattadakal regions which are the birth place of art styles, belonging to the period between the 7th and 13th centuries A.D. Among others scholars who have made a study of Karnataka architecture partially or in special aspects, mention may be made of Venkoba Rao[19], K. V. Soundara Rajan[20], M. A. Dhaky[21], A. V. Narasimha Murthy[22] and S. Rajasekhara[23]. A mention may be also made of D. V. Devaraj and

Channabasappa S. Patil's[24] edited work, on art and architecture in Karnataka, and the survey of temples from Bellary[25], Haveri[26] and Koppal[27] districts under taken by the Kannada University Hampi and the compiled work by K. R. Ramakrishna and H. M. Siddhanagoudar[28], which are some more noteworthy studies on temples.

Various dynasties that ruled Karnataka have contributed richly to its architecture, beginning with the Satavahanas. Scholars have made a study of the architecture from different aspects. A few scholars who have worked on Satavahana art and inscriptions include H. R. Raghunatha Bhat[29], I. K. Sarma and J. Varaprasada Rao[30], M. K. Dhavalikar[31], and Laxman Telagavi[32].

Scholars like B. R. Gopal and N. S. Taranatha[33], M. L. Sivashankar and Channabasappa S. Patil[34] have worked on the history and culture of the Kadambas of Banavasi, which also includes art and architecture. Scholars like B. Sheik Ali[35], I. K. Sarma[36] and Devarakonda Reddy[37] have contributed to the study of history and architecture of the Gangas of Talakad.

From 6th century onwards, with the rise of the mighty Chalukyas of Badami, rises the splendour of Karnataka architecture. Many scholars have made an exhaustive study on the art and architecture of the Chalukyas of Badami and mention may be made of scholars like R. D. Banerji[38], A. M. Annigeri[39], M. S. Nagarajarao[40], K. V. Soundara Rajan[41], S. Rajasekhara[42] and Sheelakant Pattar[43]. Some work on Rashtrakuta art has been carried out by scholars like A. Goswami[44], A. S. Altekar[45], S. Rajasekhara[46], and B. R. Gopal[47].

Karnataka art and architecture flourished through vicissitudes during the period of the Chalukyas of Kalyana. Thousands of exquisite temples were erected and superb sculptures were carved through the length and breadth of their kingdoms. Scholars like Alexar Rea[48], M. S. Nagarajarao[49], H. S. Gopalrao[50] and Gerard Foekema[51] have studied the architecture of the Chalukyas of Kalyana. Some works on the Hoysala dynasty and temples have been carried out by scholars like S. Srikanta Shastri[52], B. Sheik Ali[53], Kelleson Collyer[54] and S. Settar[55].

The Cholas who ruled some parts of Karnataka have contributed to its art and architecture. The study by G. Kuppuram[56] on the Imperial Cholas surveys other aspects including religion and building activities by the Cholas in the region of Karnataka. Scholars, like K. V. Ramesh[57], P. Gururaja Bhatt[58], M. R. Shanbhag[59] and P. N. Narasimha Murthy and Muraleedhara Upadhya Hiriadka[60] have contributed to the study of the temples, history and culture of the Alupas.

The study on the feudatory families of Karnataka carried out by several scholars also throws light on their architectural aspect. M. S. Krishnamurthy[61] makes an attempt at a comprehensive study of the history of the Nolamba Pallavas in all its aspects, including architecture. Hampa Nagarajaiah's[62] study on the Santara dynasty is based on a systematic study of the inscriptions. B. R. Gopal's[63] study of the minor dynasties of South India from the Punnata chiefs to the Silaharas and some families of the medieval period includes partially a study of inscriptions and architecture. Zakia Khanum Ansari's[64] study is another account of some of the feudatory families of Karnataka in the early and medieval periods down to the 14th century A.D. Venkatesha's[65] study of thirteen minor

ruling families of South India with the help of epigraphs is another noteworthy work.

Chidanandarmurthy's[66] work constitutes a pioneering study of the culture of Karnataka based on epigraphs from 450 A.D. to 1150 A.D. Though the study includes various aspects of the culture of Karnataka, it also concentrates on the Jaina, Baudha, Saiva and Vaishnava cults of Karnataka and on the role of temple as a social institution. Shrinivas Padigar's[67] work based on epigraphical and sculptural wealth of Karnataka is an attempt to reconstruct the nature and form of Vaishnavism in several distinct phases. But the study does not include the Tamil inscriptions of the Cholas from Karnataka. The articles edited by Frederick M. Asher and G. S. Gai[68] deserve a mention. These articles on the history of art based on Indian epigraphy bring into focus the usefulness of inscriptions in the study of temples. K. Ismail's[69] work, which is based purely on inscriptions studies the role of Karnataka temples in socio-economic life, and throws light on all the aspects of the temple which reached its standardization during the period from 750 A.D. to 1300 A.D.

From the review undertaken, it would be clear that the study made by the scholars regarding different aspects of temples, including art and architecture, is insufficient to study the history of Hindu temples from the earliest period in Karnataka.

Present Study

The present study, which is based on published inscriptions of various dynasties, throws light on the antiquity of temples. An attempt is made here to trace the history of temples of Karnataka from the earliest time that is from 3rd

century B.C. to 1050 A.D. The study is chronologically based on the inscriptions found in the erstwhile 19 districts of Karnataka as existed from 1956 to 1997.

The period under study starts from the 3rd century B.C. with the epigraphs issued by the Mauryan King Ashoka. The earliest epigraphic evidence of a temple (Siva) belongs to the Satavahana period in Karnataka that is assigned to 245 A.D. The period of the study also includes about 77 years of the rule of the Chalukyas of Kalyana and about 50 years of the rule of the Hoysalas to trace the increase in the temple building activity along with the growth in patronage. After 1050 A.D. there is considerable increase in the source material as well as the numerical strength of the temples. This not only highlights an increase in the construction of temples but also throws light on the religious and political influences. In view of the increasing volume of data and its vast scope it has been decided to limit the temporal scope of this study to this time bracket.

Sources

Epigraphic evidence occupies the first place in the list of sources, because it provides the important reliable data of the past. The study of temples is dependent on these sources, and there is no better evidence than epigraphs to study the history of temples. Epigraphs bring to light many points such as the name of the builder as well as the monument (temple), and supply dates, names and titles of personalities and patrons. They describe historical events, literary and cultural developments and also throw light on the antiquity of our language.

The inscriptions in Karnataka are engraved on stone and copper plates, but those engraved on stone are more in number. These inscriptions are in the nature of donations, recording various types of grants by donors for some charitable

purposes, including construction of temples, consecration of images, construction of *mathas* and *satras,* maintenance and renovation of temples. In the inscriptions, the Hindu temples and deities are referred to as *deva, degula, dehara, devara, devalaya, devayatana*, etc. The earliest reference to the word *deva* occurs in the Ashokan edicts found in Karnataka that speaks of propagating the Dharma. Edicts found at Brahmagiri, Siddhapur and Jattinga-Ramesvara in Chitradurga district, Maski and Gavimatha in Raichur district, Nitturu and Udgala in Bellary district, and Sannati in Gulbarga district describe Ashoka as *Devanampriya* (the Beloved of gods). Another reference to *deva* is mentioned in the edicts found at Brahmagiri, Maski, Gavimatha and Nitturu wherein it is stated that in Jambudvipa (India) men mingled with gods[70].

Inscriptions often mention the donor, donee, purpose and occasion of the gift, etc. If the donor happens to be from a royal family or a minister or some other dignitary in the service of the state, the information usually relates to his name and ancestry, his status in social and political life, his titles and achievements. Whenever the donee happens to be a temple or a *matha*, the information relates to the name of the presiding deity of the temple, nature of service conducted in the shrine, the name of the *matha* and its activities, the staff of the institution etc.

There are no fixed rules as regards the place where epigraphs were engraved. Usually they are found inscribed on slabs, temple walls, pillars, beams, caves, stupas, relic caskets, tanks, wells or cisterns, images and figures. Several inscriptions are found on blocks or boulders and some on rocks too. From ancient times the language of the inscriptions has been Prakrit, Sanskrit, Kannada and Tamil, some times written in their respective scripts and some times in borrowed

scripts. For the present study, the epigraphs so far published in the following publications have been subjected to a careful and meticulous scanning. The epigraphs found in Mandya district are considered under Mysore district, following the classification of EC III and IV old volumes.

1. *The Indian Antiquary (IA),* 1872 onwards.
2. *Epigraphia Carnatica* (*EC*), 1886 onwards, includes new volumes from 1972 onwards.
3. *Annual Reports of South Indian Epigraphy* (*ARSIE*), 1887 onwards.
4. *Annual Reports of the Archaeological Survey of India,* 1887 onwards.
5. *South Indian Inscriptions* (*SII*), 1890 onwards.
6. *Epigraphia Indica* (*EI*), 1892 onwards.
7. *Mysore Archaeological Reports* (*MAR*), 1906 onwards.
8. *Archaeological Survey of India-Annual Reports*, 1915 onwards.
9. *A Topographical List of the Inscriptions of the Madras Presidency,* 1919 onwards.
10. *Corpus Inscriptionum Indicarum* (*CII*), 1924.
11. *Journal of the Bombay Branch of the Royal Asiatic Society* (*JBBRAS*), 1925 onwards.
12. *Hyderabad Archaeological Series,* 1939 onwards.
13. *Inscriptions in Northern Karnataka and Kolhapur States,* 1939 onwards.
14. *Karnataka Inscriptions (KI),* Vol. I-VI, 1941-1973.
15. *Annual Reports on Indian Epigraphy* (*ARIE*), 1946 onwards.
16. *Journal of the Epigraphical Society of India,* 1974.
17. *Inscriptions of the Western Gangas* by K.V. Ramesh (1984).
18. *Itihasa Darshana* (*ID*) 1986 onwards.
19. *Corpus of Kadamba Inscriptions,* Vol. I, by B.R. Gopal (1986).
20. *Inscriptions of the Early Kadambas* by G.S. Gai (1996).

Working Hypothesis

This study of published inscriptions helped to develop a working hypothesis based on substantive evidence regarding the history of Hindu temples of Karnataka for the period from the earliest to 1050 A.D. There are at least 25,000 published epigraphs in the above-mentioned journals, including the Brahmi, Prakrit, Tamil, Sanskrit and Kannada inscriptions. This voluminous material has proved to be helpful in tracing the history of temple construction and the related sects of various religions that have flourished in Karnataka, and in making a quantitative evaluation of the contributory factors. The potential of the epigraphical records was realized early on the basis of the epigraphs that have bearing on the history of art in India in general and Karnataka in particular. An exhaustive study of the inscriptions was undertaken in a phased manner resulting in the development of an epigraphical model for the study of history of sacred structures in Karnataka that could be profitably applied to any other epigraphical data set from other Indian languages, for instance Telugu or Tamil.

However, when one embarks on a project like the one under consideration it necessitates an exacting process of meticulous scanning of each and every type of inscription produced in diverse variety of languages, scripts and dynastic periods. For a comprehensive study such as the one undertaken here it is necessary that each and every type of record is taken into account, as sometimes even a single word with a religious connotation might hold significant information pertaining to either religion or a sacred structure.

Objectives

1. The quantitative data on temples generated by historians is generally based on the field survey of surviving monuments in various states of

preservation. The reliability of such data leaves much to be desired as one is not sure of the exact number of temples that were constructed in the past. It is likely that some of them were built of wood and bricks. Therefore, it was aimed to fill such gaps with the help of epigraphical sources.

2. To assess the relative popularity of religious sects.
3. To generate quantitative data of temples to arrive at a spatio-temporal distribution of temples belonging to different religious sects and dynasties.
4. To examine the dynastic contribution towards temple construction, maintenance and the religiosity of the rulers.
5. To study the role of patronage extended towards construction, consecration and maintenance of temples.
6. To examine the nature of grants or gifts or endowments as also to throw light on the socio-economic conditions.

Methodology

During the last 175 years epigraphical research in Karnataka has come a long way. J. F. Fleet, B. L. Rice, R. Narasimhachar and others pioneered epigraphical research in Karnataka. Nearly 25,000 inscriptions have been published so far, including Prakrit, Sanskrit and Kannada inscriptions. Edited and deciphered inscriptions have been grouped under dynasties and dynastic periods. This approach has enabled the historians a great deal in the reconstruction of dynastic histories and historical processes that have governed the evolution of distinctive linguistic and cultural patterns. Dynastic grouping of inscriptions is an intuitive framework. This is appropriate for the study undertaken by me. This grouping also helps in determining the *inter se* chronology of the records. In each of these groups we encounter undated records whose chronological position is

determined by the paleographical features and other contextual evidences. External evidence in support of their chronology has also been used owing to the large quantum of data and the magnitude of effort that it entails. This dynastic grouping helps in assessing the extent of patronage extended by the rulers and individuals from all walks of life, as it also throws light on the socio-religious conditions of the time. This aspect is crucial to tracing the rise, growth and decline of religious orders in the society and the factors behind them. Dynastic grouping of the inscriptions also helps in assessing the religious freedom enjoyed by the communities faithful to several religions as well as the eclectic attitudes of the rulers and the elite. As the study retains the original terms recorded in the inscriptions, external evidence helps to identify particular technical terms and interpret the names of gods and goddesses.

Six hundred and thirty-two epigraphs belonging to the period from the earliest to 1050 A.D. have been considered in this study. The epigraphs give details of temple construction, installation of images etc. Hindu temples have been classified as Saiva, Ganapati, Vaishnava, Sakti, Surya, Syncrestistic, Brahma, Indeterminate and Village deities' temples and images. Further these features have been grouped dynasty wise. Though the upper limit of the study is 1050 A.D., later epigraphs that refer to temples of earlier period also find mention in the study. A number of temples belonging to the study period, from the earliest to 1050 A.D., do exist, but, as they are without epigraphic evidence, they do not find any mention. And also, undated inscriptions assigned to c. 11th century are not included in the study as the date could be later or before 1050 A. D. The references to temples and gods found in the inscriptions are grouped under temples and images. This is because in some inscriptions references to temples is clear but in some other inscriptions references to god or god's name

are found and references to temples are not found. In such cases, a reference to a god is counted as a reference to a temple.

For the convenience of the study, inscriptions referring to different Hindu sects have been examined under separate chapters. Firstly, district wise grouping of the epigraphs has been made, followed by the dynastic affiliation of the records. Certain records whose dynastic affiliation cannot be ascertained have been grouped under unidentified dynasties. These are arranged chronologically for further discussion of their contents, with a summary at the end. This facilitates a quantitative analysis, which will be useful to trace the history of temple construction and the influence of sects of Hinduism. This approach has brought to light the contrasting numerical strength of the epigraphs. For instance, the quantum of inscriptions in Bidar and Coorg districts can be compared with that in Dharwad and Bijapur districts, reflecting regional variations during a dynastic period. This factor, no doubt, makes the present quantitative analysis somewhat tentative but the study's hypothesis is that this factor may not alter the basic truth [the relative positions of religious activities and other contributory factors] and should not serve as a cause for deferring such studies. Several tables and graphs, appended in the thesis, substantially support the quantitative analysis made in this study.

Chapterization

Except Introduction and Conclusion, Chapterization is made sect-wise. Each chapter has a summary followed by the study of epigraphs. The thesis contains nine chapters under different headings.

Chapter I - Introduction

This introduces the objective of the thesis in terms of the meaning, nature and scope. It explains the importance of the source material as well as the methodology that is adopted. It offers a brief background of the political, socio-economic and religious conditions besides making a brief survey of the previous work relating to Hindu temples carried out by scholars.

Chapter II - Saiva Temples and Images

In this chapter, the epigraphic study of Saiva temples and images is undertaken. Among other temples of Hinduism, 351 Saiva temples and images are referred to in 428 inscriptions from 17 districts.

This chapter also includes the temples and images of Ganapati. The Ganapatya sect, which was one of the sects of Hinduism, is placed in this chapter for the obvious reason that Ganapati is the son of Siva, and only 8 inscriptions refer to 7 Ganapati temples and images in 4 districts.

Chapter III - Vaishnava Temples and Images

In this chapter, the epigraphic study of Vaishnava temples and images is taken up. The study records 63 inscriptions which refer to 54 Vaishnava temples and images from 11 districts.

Chapter VI - Sakti Temples and Images

In this chapter, the epigraphic study of Sakti temples and images is taken up. The study covers 53 inscriptions which refer to 47 Sakti temples and images distributed in 12 districts.

Chapter V - Surya Temples and Images

It deals with the epigraphic study of 28 Surya temples and images referred to in 29 inscriptions distributed in 10 districts.

Chapter VI - Syncretistic Temples and Images

It deals with the epigraphic study of syncretistic temples and images. The first part of the chapter records 11 inscriptions of Traipurusha cult referring to 33 images (Brahma, Vishnu, Mahesvara and Surya, Vishnu, Mahesvara) distributed in 6 districts. The second part of the chapter studies 7 syncretistic images of Sankaranarayana, Keshavaditya and Ardhanarisvara, found in 6 inscriptions from 6 districts.

This chapter also includes the epigraphic study of temples and images of Brahma recorded in 3 inscriptions, which refer to 3 images found in 3 districts.

Chapter VII - Indeterminate Hindu Temples and images

It deals with indeterminate temples and images of Hinduism. The study of 66 inscriptions does not clearly mention details confirming the particular sect to which they belong. On the basis of details, like *deva, degula, dehara, devara, devalaya, devayatana* etc, mentioned therein, these inscriptions are taken as referring to different sects of Hinduism. They mention 70 temples and images distributed in 16 districts.

Chapter VIII - Temples of Village Deities

It deals with the epigraphic study of Village deities. The study includes 39 inscriptions, which refer to 40 temples and images of Village deities distributed in 10 districts. Irrespective of religious sects, the village deities were worshipped by all the people. So this chapter finds a mention at the last.

Chapter IX - Conclusion

The concluding chapter gives an overview of the study and discusses the observations made in the summary of each chapter. A few suggestions are also included in the chapter. The temple constitutes a visible monument and is an

embodiment of the religious aspirations of the people who created them. It plays an important role not only in maintaining a cohesive society but also facilitates the integration of all fields of human activity, including education, religious harmony, economy etc. History reveals that a temple was the nucleus of the entire gamut of community life. Earlier, a temple was a place of worship. Gradually it became a powerful institution and served as a pivot around which major social activities of the community revolved. The increasing number of temples through time and the large grants and endowments they received, eclectic attitudes of the rulers and the middle-level bureaucrats, high-nobility and merchant community stand testimony to their role in reflecting the socio-economic prosperity of the past societies. In this context, a historical survey of the intensity of temple construction and a study of the nature of patronage and patrons assumes greater importance.

This work has revealed that the epigraphical records constitute a fertile body of source material with a bearing on the history of temples, and that there is a dearth of literature on this particular area of historical past. As mentioned above this survey of inscriptions and the inferences drawn from them reveal that the quantum of data increases several folds in the late medieval period, particularly after 1050 A.D. Though this work started with an ambitious aim to cover the entire medieval period owing to this particular reason it was decided to limit the study to 1050 A.D. The large body of data emerging from this study of Karnataka inscriptions has been focused in order to delineate the socio-religious processes operating in the past. Therefore, taking into account all these points, a humble attempt has been made in this thesis to study the temples of Karnataka on the basis of inscriptions.

Foot Notes

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CHAPTER II

SAIVA TEMPLES AND IMAGES

Siva is the creator (*Srishtikara*), preserver (*Sthitikarta*) as well as destroyer (*Samhara* or *Pralayakara*). He is the lord of all 'beings' – *Pasunam-Patih*, a great God (*Mahadeva*). He is always referred to as *Isa* or *Mahesvara*, the Supreme One. This element of superiority of Siva as a Lord par excellence has survived through centuries down to this day.

Siva is worshipped in iconic and aniconic forms. The Saivites place the *linga* emblem as the principal object of worship in the *garbhagriha*. Some times the various anthropomorphic forms of this god are consecrated. *Linga* is an emblem, a symbol or an invisible sign of the spiritual transcendence of Siva. It is highly difficult for us to trace its origin. The historians try to trace it back in the Indus Valley Civilization, Vedas, Epics and Puranas etc.

From the study of 351 inscriptions, about 428 Saiva temples and images are recorded. These inscriptions throw light on the temples built for Siva and also on his attendants and associates such as *Karttikeya, Nandi, Kshetrapala, Bhairava, Mailara* etc.

The following table shows the distribution of inscriptions Saiva temples and images spread over 17 districts of Karnataka.

District-wise distribution of Saiva Temples and Images

Sl. No.	Districts	Inscriptions	Temples and Images
1.	Dharwad	73	100
2.	Kolar	32	73
3.	Bellary	39	48
4.	Bijapur	41	37
5.	Mysore	36	39
6.	Shimoga	33	35
7.	Raichur	25	26
8.	Chitradurga	19	20
9.	Bangalore	19	16
10.	Gulbarga	07	08
11.	Tumkur	06	07
12.	Kadur	06	05
13.	Belgaum	04	04
14.	South Kanara	05	04
15.	Hassan	03	03
16.	North Kanara	02	02
17.	Coorg	01	01
		351	428

DHARWAD DISTRICT

Seventy-three inscriptions reveal 100 Saiva temples and images. Of these one belongs to the Satavahanas, four to the Chalukyas of Badami, twenty-three to the Rashtrakutas, one to the Gangas of Talakad and forty to the Chalukyas of Kalyana. The dynastic affiliation of four records cannot be ascertained.

The Satavahanas

The earliest, as well as the only inscription[1] found at Vasana in Nargund taluk belonging to the reign of King Vasishthiputra Sri Pulumavi is undated. But on paleographical grounds has been assigned to 245 A.D. It is a Brahmi inscription in Prakrit language. It states that a sculptor made a pillar and donated it to god Mahadeva Chandasiva residing in the temple at Vasana. It is assumed that King Vasishthiputra built this temple in memory of his father Chanda-Satakarni (Chanda Sri). This temple has been regarded as the earliest of the Saiva temples endorsed by the records found in Karnataka[2].

The Chalukyas of Badami

The earliest inscription[3] found at Aminbhavi in Dharwad taluk belonging to the reign of King Pulakesi I Satyasraya is dated 567-568 A.D. It records a grant made for god Kalideva of Ammiyanabhavi by the king.

The second inscription[4] found at Puligere (modern Lakshmeshvara) in Shirahatti taluk is recorded on a stone tablet. The inscription on the tablet reads from lines 51 to 61. It is undated. It is a 10th century A.D. copy of a 7th century A.D. copper plate. This was repeated for the sake of confirmation or preservation. The king under whom the inscription was earlier issued was Satyashraya (Pulakesi II, 610-642 A.D.)[5]. Its main purpose was to register a land grant to Shankajinendra-chaityalaya by Sendraka King Durgasakti, but while defining the boundaries of the gift land, the names of four Saiva temples, Jyesthalinga, Ramesvara, Hobesvara and Sindesvara are mentioned.

The third inscription[6] found at Kurtakoti in Gadag taluk belongs to the reign of King Vijayaditya Satyasraya (696-733 A.D.). This undated record refers to a certain Mupamna (social identity unknown) who built a big temple, probably

the Mahadeva temple (*Mahadegula*) at Kuruttakumte (Kurtakoti), and made a gift to it.

The fourth inscription[7] found at Bannikoppa in Bankapur taluk belonging to the reign of King Vijayaditya-bhatara, is undated. It refers to a Saiva devotee from the North (*uttarapatha*), whose name is damaged (......pagana). He constructed a temple of god Arjunesvara and installed Nandisvara at Bannikoppa. He also endowed the temple with some land grant. It could be possible that the temple was named after Arjuna, a hero of *Mahabharata.*

The Rashtrakutas

The earliest inscription[8] found at Chikka-Madhure in Challakere taluk of Tumkur district belonging to the reign of King Prabhutavarsha (Govinda III), is dated 815 A.D. It refers to the Gavaganesvara and Nakharvesvara temples and to a priest named Vinitatmacharya attached to the latter temple at Kolur in Bankapur taluk of Dharwad district. This temple of Kolur is the earliest reference of a Saiva temple belonging to Rashtrakuta dynasty in this district.

The second inscription[9] found at Siragambi (Tirigamme) in Hirekerur taluk names the King as Jagattunga Pratapavaloka (Govinda III, 793-815 A.D.) and is undated. It registers a gift of land to god Beldeva. The first gift was made by Pollabbe, wife of the King's subordinate Ere-ammarasa, governing Banavasi-12000 and second gift was made by Lokabbe, wife of Avarevarasa, a subordinate administering Tirigamme. The grant was received by the preceptor Naganandi, disciple of Bellavasada-*guravar*. As the second grant was received by a Saiva priest, it can be concluded that Beldeva refers to Siva. The similarity between the god's name (*Bel)* and the guru's name (*Bellavasada*) points to a possibility that it could be the name of a place.

The third inscription[10] found at Arishinaguppi in Hangal taluk belonging to the reign of King Amoghavarsha I, is dated 859 A.D. It records a gift of tank by *nal-gavunda* Purushottama for god [Ma]la[go]rala at Kiruguppudur. Bankeya, the Chellaketana feudatory entrusted it to Kankala-*gorava*. The name of the god is not made clear, but on the basis of the reference made to the *gorava*, it may be assumed that it was the name of Siva.

The fourth inscription[11] found at Shiggavi (Shiggaon) in Shiggavi taluk belonging to the reign of King Amogavarsha I is dated 865 A.D. It mentions god Mahadeva of *Mulasthana*, and a grant given by the administrators of Elamvalli along with Monigorava for the temple of Aditya-Bhatara.

The fifth inscription[12] found at Nidagundi in Bankapur taluk belonging to the reign of King Amogavarsha I is undated, but can be assigned to 874-875 A.D. It refers to a temple of god Mahadeva built by Kuppanna, *pergade* of Nidagunda-12. Kundatte, son of Bankeya of Chellaketana family and Rapa (social identity unknown) made land grants to it in order to ensure merit to Bankeya.

The sixth inscription[13] found at Mevundi in Mundaragi taluk belonging to the reign of King Akalavarsha Prithvivallabha (Krishna II) is dated 887 A.D. It records that *mahasamanta* Kupparasa constructed the Ko[ye]gesvara (*degula*) at Meluvidu (Mevundi) and made a land grant to it. The grant was entrusted to Vedava[ha]na-bhattara.

The seventh inscription[14] found at Kunimellihalli in Bankapur taluk belonging to the reign of King Akalavarsha (Krishna II), is dated 895 A.D. It mentions the temple of god Dindesvara and its priest Omkara-Siva-bhatara.

The eighth inscription[15] found at Mevundi in Mundargipetha taluk belonging to the reign (878-914 A.D.) of King Akalavarsha (Krishna II), is

undated. It refers to god Kuppesvara installed and endowed by *mahasamanta* Kuppadevarasa. Reference is also made to temple of Mallikarjuna, located in this village.

The ninth inscription[16] found at Galpoji in Byadgi taluk belonging to the reign (878-948 A.D.) of King Kannama (Krishna II), is undated. It registers a land grant given for the services of god Mahadeva by Nellega, the *nal-gavuanda* and Sabba, the *ur-gavunda.*

The tenth inscription[17] found at Andi (Anaji) in Hirekerur taluk mentions neither the name of the King nor the date on which it was issued. On the basis of the name of Lokate, Chellaketana feudatory, it may be assigned to the time of the King Krishna II (878-914 A.D.). It registers a land grant given by Ayapa-arasa to the temple built by A[yapa]gamuda of Andi. The name of the temple is not specified, but as the temple is stated to have been a centre of *Sastiparise* (*Saktiparishe*), there is no doubt that it was a Saiva establishment.

The eleventh inscription[18] found at Honnatti in Ranebennur taluk, does not mention the name of the king and is undated. On the basis of Lokate, the ruling feudatory, the king can be inferred to be Krishna II (878-914 A.D.). It refers to the temple [of Ramalinga] to which land grants were given by *nalgamunda*-Aychanna, Palayya and Basayya (social identity unknown).

The twelfth inscription[19] found at Hiremaganur in Ranebennur taluk belonging to the reign of King Indravallabha III is dated 916 A.D. It records the construction of a temple and the installation of a *linga* by a certain *gavunda* (name lost) and a cash grant given by him for its maintenance. The thireenth inscription[20] found at Hattimattur in Karajgi taluk belonging to the same king mentioned above, is dated 916-17 A.D. The inscription from lines 1 to 13, registers a grant of the village Vutavura of Kachchavara-Kadamma by the

mahasamanta Lendeyarasa in the presence of 250 *mahajanas* of Paltiya-Maltavura (Hatti-Mattur). It does not state to whom the grant was made. The top of the stone tablet carries the image of Nandi, which helps to infer that the grant probably was made for Siva. The second part of the inscription, on palaeographical grounds assigned to 11th or 12th century A.D., refers to the grants made over to the temple of Bhogesvara by some *telligas.* Probably the unknown god referred to the first part of the inscription was Bhogesvara. The fourteenth inscription[21] found at Havangi in Hangal taluk belonging to the same king mentioned above is dated 918 A.D. It registers a land grant given for the perpetual lamp to god Kalideva at Havanige by Kamarasa, the *sunkavergade* (tax-collector).

The fifteenth inscription[22] found at Kalasa in Bankapur taluk belonging to the reign of King Gojjigadeva Nripatunga (Govinda IV) is dated 929-930 A.D. It refers to Kalidevasvami's Siva-nilaya located in the Agrahara Ereyana-Kadiyur (Kalasa) as well as to Brahmesvarapura; the latter was perhaps a seperate quarter of the same *agrahara* with Brahmesvara temple.

The sixteenth inscription[23] found at Kavajgeri (Kovujugere) in Ron taluk belonging to the reign of King Suvarnavarsha (Govinda IV) is dated 933 A.D. It refers to some temples built with great devotion by Ballajja-*gavunda* of Kovujugere. The chief among them was Siddhesvara and Bikesvara. He also installed a Nandi, apart from the *Kandapihta* and *Paniyavattalu* (*yoni*) in the former temple located at Kolagur.

The seventeenth inscription[24] found at Kurtakoti in Gadag taluk belonging to the reign of King Akalavarsha Prithvivallabha (Krishna III), is dated 946 A.D. It records a land grant given by a *gavunda* named Lokayya, for the services of god of *Mulasthana* of Kurutakunte. He entrusted it to Bhujanga-bhatara. The

eighteenth inscription[25] found at Soratur in Gadag taluk belonging to the same king as above, is dated 951 A.D. It states that *perggade* Achapayya and *gamunda* Samikalteyamma made a land grant for a temple (name not mentioned) as well as for imparting education in the *matha* attached to it. The grant was entrusted to a Saiva priest, Bhimarasi bhattaraka. This helps to infer that the god and the temple belonged to Saivism. It also states that a certain Bhavani-*setti* gave to the god one *pana* on each *peru* (*heru*).

The nineteenth inscription[26] found at Nagavi in Gadag taluk belonging to the reign of King Nityavarsha (Khottiga), is dated 969 A.D. It refers to the temple of Ramesvara at Nagavi (Nagavavi) and to a land grant given by Boluga, a subordinate of Ganga feudatory Satyavakya Kongunivarma Permanadi (Marasimha II). The grant was intended for imparting education, for maintaining a feeding house (*satra*) and for renovation. As it was entrusted to Lakulideva, a Saiva priest, it was in all probability an establishment of the Lakulisa sect.

The twentieth inscription[27] found at Savadi in Ron taluk belonging to the reign of King Khottigadeva, is dated 970 A.D. It refers to the construction of a temple for [Sva]yambhulinga, along with a *mantapa* by Gangara Vatsayya (social identity unknown). It also records that tax-collector (*sunkada*) Ballayya gave land to the above mentioned temple and also gave some land to the *sthanapati*. The twenty-first inscription[28] found at Adargunchi in Hubli taluk belonging to the same ing as above is dated 971-972 A.D. It registers land grants given for the temple of Malligesvara at Adargunchi by Panchaladeva, governor of the Sebbi-30, and Malliga Gadayya (social identity unknown).

The twenty-second inscription[29] found at Gundur in Bankapur taluk belonging to the reign of King Kakkaladeva (Karka II) is dated 974 A.D. In the translation part of *IA* XII, the king is mentioned as Kakka III, but according to

genealogy it can only be Karka II[30]. It records a land grant given to the temple of Mahadeva at Kadekeri by the King's subordinate Boluga and by *nalgamunda* Rajayya and by *urgamunda* Manayya.

The twenty-third inscription[31] found at Hebbal in Shiratti taluk belonging to the reign of King Kannaradeva (Krishna IV), is dated 975 A.D. Its states that Marasingadeva's grand mother Bhujjabbarasi constructed a temple called (named after her) Bhujjabesvara and also a tank. A land grant was made by Marasingadeva II for the services of the god and for the maintanence of a *matha*. This was entrusted by Bhujjabbarasi and *pergade*-Kannayya to Gokarnarasi-bhatara.

The Gangas of Talakad

The solitary inscription[32] found at Lakshmesvara in Shirahatti taluk belonging to the reign of King Marasimha Satyavakya Kongunivarma (Marasimha II) is dated 968-969 A.D. It refers to three Saiva temples, called Jyesthalinga, Balabbesvara and Karmatesvara which is found while mentioning the boundary of a gift land made to Gangakandarpa Jinendra-Mandira by the King Marasimha II.

The Chalukyas of Kalyana

The earliest inscription[33] found at Magadi in Shirahatti taluk is dated 970 A.D. It probably belongs to Trailokyamalla (Taila II) when he was a vassal. He is stated to have set up Kayigesvara at Magundi (Magadi). A certain Kayikajja at the instance of a Saiva priest Sivasakti-Vakkani-bhatara, seems to have made a gift of lands at Magundi, and two villages named Adiravalli and Sogivalli, for the services of Kayigesvara and Kappesvara temples. He also made money grants

and entrusted it to Sakalarasi-pandita who was attached to the Saiva establishments of this village.

The second inscription[34] found at Kurhatti in Navalgund taluk belonging to the reign of King Ahavamalla (Taila II) is dated 980 A.D. It refers to a Sivagriha built by Piriya[Ko]ti-*gavunda*. The third inscription[35] found at Talakal in Yalburga taluk of Raichur district belonging to the same king as mentioned above, is dated 991 A.D., and speaks of a priest and a temple at Maladalur. It records a gift given to Amritarasi of Nagalesvara temple at Talakal. It also refers to Amritarasi's *guru* Sankarasi-bhalara of the Siddhesvara temple at Maladalur located in Bankapur taluk. The fourth inscription[36] found at Hosur in Gadag taluk belonging to the same king as above, is dated 995 A.D. It states that Koralagunda, the *manneya* and the *nalgavunda* belonging to the Sinda race and Kunnala family, along with Aycha-*gavunda* and other *gavundas* of Mulugunda-12, made a land grant for the benefit of the *Mulasthana* temple at Eleya-Posur (Hosur). The gift was entrusted to Vidyabharana-pandita, infront of the god Devesvara of Mulugunda. The temple of *Mulasthana* was attached with a school for the maintanence of which also a separate land grant was given by Ereyamma-*gavunda*.

The fifth inscription[37] found at Kardugi in Gadag taluk belonging to the reign of King Irivabedanga Satyasraya is dated 1002 A.D. It refers to the temple of god Svayambhudeva at Agrahara Kardugi and to a land grant received by it from *mahasamanta* Sobhanarasa for imparting education. It was entrusted to Kalajnani-Vakkani-jiya, the disciple of Koppina-Vakkani-jiya, who was in turn, a student of Puliyana-pandita of this temple. The sixth inscription[38] found at Yali-Sirur in Gadag taluk belonging to the same King as mentioned above, is dated 1005 A.D. It states that the same *mahasamanta* Sobhanarasa, at the instance of

gavundas and *aruvattokkalu* (60 agriculturist tenants) of Sirivur, made a land grant for the *Mulasthana* temple. This grant was entrusted to Revabbe-goravi, a Saiva priestess. The seventh inscription[39] found at Kukkanur in Yalburga taluk of Raichur district, refers to a temple and a Saiva priest of Sundi in Dharwad district. It is dated 1005 A.D. and belongs to the same king as mentioned above. But at the beginning of the inscription King Jagadekamalladeva (Jayasimha II) is mentioned. The inscription while mentioning the genealogy of a Saiva priest (name damaged), refers to a Saiva acharya (name damaged), of the temple of Nagaresvara at Sundi (Sudi).

The eighth inscription[40] found at Alur in Gadag taluk belonging to the reign of King Vikramaditya (V) is dated 1010 A.D. It registers a land grant made by the *urodeya* Chattavarayya after washing the feet of the Brahmana *mahasenadhipati* Venneya-bhatta, to the Guhiya-matha in Sirivur. A reference is made to the temples of Siddhesvara and Allesvara while mentioning the boundary of the gift land. The ninth inscription[41] found at Ummachige in Gadag taluk belonging to the same King as mentioned above, is dated 1012 A.D. It refers to the creation of an *agrahara* by *dandanayaka*-Kesimayya, after receiving the village Ummachige from the King. It was entrusted to the 104-*mahajanas* by Maunara Sridhara-bhatta of Ron. Land grants were also made by Maunara Sridhara-bhatta to god Somesvara and Bhagiyabbesvara.

About nineteen inscriptions issued during the reign of Jagadekamalla Jayasimha II (from 10th to 28th), refer to Saiva temples. They are as follows:

The tenth inscription[42] found at Sidenur in Byadgi taluk is dated 1015 A.D. It refers to a land grant made by several *gavundas* of Sidiyanuru (Sidenur). As the inscription is badly damaged the name of the god is not found, but the detail Sidiyanuru *Mula* ... , probably *Mulasthana,* refers to a Saiva establishment. The

eleventh inscription[43] found at Kallihal in Haveri taluk is dated 1019 A.D. It registers a land grant by Jogabbe, wife of *mahamandalesvara* Kundaraja at the request of Rachamalla (Sahadeva's brother), for services of Sahadevesvara temple, built earlier (1017 A.D.) by Sahadeva, the *gavunda* of Ajjadi. *Lenka* (warrior) Munja is stated to have donated a tank to this temple. The twelfth inscription[44] found at Mulgund in Gadag taluk is dated 1019 A.D. It records that *dandanayaka* Palarasa made the Palesvara Svyambhudeva temple as a Kalamukha Brahamacharya Sthana and entrusted the land grant to Pavitrarasi-bhattaraka. A reference to the temples of Sobanesvara, Gunadabesvara, Kammatesvara and Ramesvara is recorded while defining the boundary of the land grant made to Syvambhudeva temple. The thirteenth inscription[45] found at Nagarahalli in Mundargi taluk is dated 1022 A.D. It registers construction of Dhammesvara temple by Tribhuvana Narayana Dharmasetti and a land grant to it made by the king and Nagama-*gavunda*. The fourteenth inscription[46] found at Ron in Ron taluk is dated 1022 A.D. It refers to the construction of *Mulasthanadeva* temple at Ron by Sankimayya, son of a brahmana named Ayatavarma. And Sankimayya's brother Machimayya made grants of land, money and an oil mill for burning perpetual lamp in this temple. The fifteenth inscription[47] found at Hawsabhavi in Hirekerur taluk is dated 1024 A.D. It refers to the temple of god Prabhu Sarvesa to which Keta-*gavunda*, along with *samasta praje* (people of the village) and *Vaimannigas* (probably Village Panchyat), donated some land. It was entrusted to Mallikarjuna pandita, an expert in *Lakula-shastra*. An oil mill was also granted by the *Pergade* of Konavatti along with Duggaraja, Devapayya and Hariyanna (social identity unknown). The sixteenth inscription[48] found at Asundi in Gadag taluk is dated 1026 A.D. It refers to the temple of god Bhogesvara and to a grant made to it by *mahasahanadhipati* [Sau]chayanayaka. It was entrusted to Devasingi-pandita, a disciple of Maleyala-

pandita of the temple of Nakaresvara at Annegere (Annigeri). The seventeenth inscription[49] found at Hosur in Gadag taluk is dated 1028 A.D. A reference is made in the record to the temple of *Mulasthanadeva* while mentioning the boundaries of the gift land made by Aycha-*gavunda* of Posur, to the *basadi* constructed by him in the memory of his wife Kanchiyabbe-*gavundi*. The eighteenth inscription[50] found at Mulgund in Gadag taluk is dated 1028 A.D. It refers to Nagasvami's *guru* Bhavashivadeva, who was heading the temples of Sobanesvara at Mulugunda, Gundabbesvara, and Lokebbesvara at Magundi and Jagadekamallesvara at Muchchundi. The temples of Sobanesvara and Gundabbesvara are the same already referred in the 1019 A.D. inscription. The nineteenth inscription[51] found at Uphunasi in Hangal taluk is dated 1028 A.D. It registers land grants made to a temple and to a *matha* by Kundabbarasi, wife of *mahamandalesvara* Kundaraja. The name of the temple is not found, but as the grant was entrusted into the hands of Devarasi-jiya, it can be said that the temple belonged to Saivism. The twentieth inscription[52] found at Kulenur in Haveri taluk is dated 1028 A.D. It states that *mahamandalesvara* Kundaraja's wife Kundabbarasi inspired with devotion, made a land grant to a temple (*degula*). The name of the temple is not found, but as the land grant was entrusted to Sankarasi-jiya, it can be said that the temple belonged to Saivism. The twenty-first inscription[53] found at Benakanakonda in Ranebennur taluk is dated 1033 A.D. It states that Uttarayya of the Chikkamba family holding the office of the *manneya* as well as of the *nalgavunda,* made a land grant for the god Mahadeva.

The twenty-second inscription[54] found at Rajur in Ron taluk is dated 1033 A.D. It records receipt of some grants by Chandrabhushanadeva achari; priest of the Kalideva temple. The patron is not mentioned. It further states that Prabhu Joga, an administrator, installed god Jogesvara, and also made land grants for the service of god Gavaresvara along with *aruvattokkalu*. A reference is made to

Gramesvara temple while mentioning the boundaries of the gift land. A grant of taxes and house-sites was made by *gavare-gandas* (wandering merchants selling betel-leaves on donkeys)[55] and *mummuri-dandas* (wandering merchants selling betel-nuts, pepper, turmeric at markets)[56], to god Gavaresvare. While specifiying the boundaries of these grants, references are also made to the temples of Somanatha, Kshetrapala and Kattalesvara. The twenty-third inscription[57] found at Kallihal in Haveri taluk is dated 1034 A.D. It refers to a land grant made on the initiative of queen Lakshmadevi by the king to god Sahadevesvara of Ajjadi. The grant was entrusted to Sri Kantha-Bhattaraka. The twenty-fourth inscription[58] found at Gundenhalli in Byadgi taluk is dated 1034 A.D. It states that Amgiyabbe, mother of Ajavarma (probably a *gavunda*), constructed the Mallikarjuna temple at Alur. To this temple, her grandson *gavunda*-Kambayya, son of Ajavarma, granted lands and entrusted it to Uttamasingi-jiya. At a later date, one more land grant was made by Boppa-*gavunda* of Alur and others to the same temple for repairs. The twenty-fifth inscription[59] found at Belagali in Hubli taluk, dated 1041 A.D., and is a damaged inscription. It records a land grant made in the Sabbi-nadu by a Kadamba chief (details not clear) for the services of god Sivesvara. The twenty-sixth inscription[60] found at Adur in Hangal taluk is dated 1043 A.D. It records the construction of Banasankaradeva temple by ....vayya, probably Saivayya, son of Vamadeva and also a gift of land and garden to the temple. Also a reference to Vamadeva, disciple of Devarasi-jiya, who was the *sthanadhipati* of Svayambhudeva temple, is recorded. The twenty-seventh inscription[61] found at Kaginelli in Hirekerur taluk is damaged and the date is lost. A reference to Svyambhu, a land grant, a *matha* and *vidhya-dana* are mentioned, which help to infer the existence of a temple. The details of the patron are not found. The twenty-eighth inscription[62] found at Yemmiganur in Hirekerur taluk is

undated. It records a land grant made for god Ramesvara at Yemmanur, by Kava of Yemmanur (Yemmiganur).

About twelve inscriptions issued during the reign of Ahavamalladeva (Somesvara I) (from 29th to 40th), refer to Saiva temples. They are as follows:

The twenty-ninth inscription[63] found at Kundgol in Kundgol taluk is assigned to 1044 A.D. It records construction of a *degula* (name lost), a land grant and a house-site given for the services of this god by the *mahajanas*. The grant was entrusted to a Saiva priest named Balachandresvara. The thirtieth inscription[64] found at Yeribyateri in Ron taluk, dated 1044 A.D., and is a much damaged record. It registers a grant given for the services of gods Mulasthana Belera Jogesvara and Bolesvara. The thirty-first inscription[65] found at Adur in Hangal taluk is dated 1044-1045 A.D. It refers to a temple of Kalesvara built by Kalagavunda and to a tank attached to the temple. His brother Barma-*gavunda* made a land grant to the god and to the servants of the temple, which was entrusted to a Saiva priest (name damaged). The thirty-second inscription[66] found at Kolur in Haveri taluk is dated 1045 A.D. It mentions Rajagurudeva, who was incharge of twelve towns, for the benefit of the temple of Indresvara at Bankapura, granted some land to the temple of Kalidevesvara at Kolur. It further states that Kaliyammarasa, a *manneya,* assigned thirty houses to defray the cost of the maintanence of perpetual lamps in the temple. This grant was entrusted to Mallikarjuna-bhattara, a disciple of Vamarasideva. The temple of Indresvara may have been built earlier in the memory of the Rashtrakuta King Indra IV who died in 982 A.D. at Bankapur. The exact date of its construction is however, not known, but it is the earliest reference to this temple so far found in Kolur inscriptions[67]. The thirty-third inscription[68], found at Morigeri in Hagaribomanahalli taluk of Bellary district, dated 1045 A.D. speaks of

Nagaresvara temple at Annigere in Dharwad district. The thirty-fourth inscription[69] found at Belvatti in Hangal taluk is dated 1047 A.D. It refers to the repairs and maintanence of Svayambhu temple, under the supervision of Devarasi-pandita, the *acharya* of the Kogalesvara temple for the purpose of which funds were made available by the king's subordinate, Mayuravarma. The thirty-fifth inscription[70] found at Medur in Hirekerur taluk is undated but is assigned to 1047 A.D. It records the construction of the Makalesvara temple by Makala-*gavunda* at Mejur (Medur), and to a land grant made and entrusted to Agni-bhattarka. The details of the patron are damaged but he is probably *mahasamanta* Bijjarasa. The thirty-sixth inscription[71] found at the same place mentioned above is dated 1047 A.D. It states that *mahasamanta* Bijjarasa made a land grant to god Makalesvara of Mejur (Medur) and entrusted it to the Saiva priest Agni-bhattaraka. The thirty-seventh inscription[72] found at Mallur in Haveri taluk is dated 1048 A.D. It states that *mahamandalesvara* Kumara Jomadevarasa arrived at Mallur, made a land grant for the services of god Kavesvara, and entrusted it to Tribhuvanasinga-jiya. Kumara Jomadevarasa seems to have given another grant for the maintanence of *Mulasthana* temple of this centre. The thirty-eighth inscription[73] found at Holianaveri in Ranebennur taluk is dated 1048 A.D. It does not mention the king's name. It records a grant of a village Aneveri by *mahamandalesvara* Chamundarayarasa and an administrator named Ketarasa, at the holy place of Ramatirtha at Kudalasangama (at the centre where the rivers meat), near Rattapalli-70. The gift was entrusted to a Saiva priest Dha[valagoniyadeva], a disciple of Aneyadeva. Ramatirtha was a Saiva centre, perhaps with a temple located in it. The thirty-ninth inscription[74] found at Ingalagundi in Hirekerur taluk, dated 1049 A.D., and registers a land grant by Mahadeva, son of Keta-*gavunda*, to the temple of Malesvara. The fortieth inscription[75] found at Korlahalli in Mundargi taluk is dated 1050 A.D. It states

that Akkadevi, paternal aunt of the king, summoned her subordinate, *mahasamanta manneya* Ajjarasa and washing his feet made a land grant for the services and maintanence of a temple. The name of the god is damaged, but a reference to thousand *lingas* in the imprecatory verses, is a clear evidence to say that the deity referred to, belonged to Saivism.

Unidentified Dynasties

The earliest inscription[76] found at Karmadi in Ron taluk, on paleographical grounds can be assigned to c. 9th century A.D. It records a land grant to a temple by the *mahajanas* of Karmadi to which a priest named Isanarasi-bhatara was attached. A portion of the gift land was to be utilised for imparting education.

The second inscription[77] found at Mantage in Hangal taluk, on palaeographical grounds can be assigned to c. 10th century A.D. It refers to a patroness named Biri of Kulaga (?) who was responsible for the construction of a doorway. The name of the temple is not mentioned, but as the inscription is found on a doorway opposite to the Isvara temple at Mantage, it can be said that the doorway might have been constructed for a Saiva temple.

The third inscription[78] found at Hulagur in Shiggaon taluk is dated 1018 A.D. It records that a land grant made for the temple of god Ramesvara at Pullunguru (Hulagur) by Vavanarya.

The fourth inscription[79] found at Bardur in Mundargi taluk is dated 1032 A.D. It registrers a land grant made for god Bharatesvara at Agrahara Bharatapura. The gift was purchased from the *mahajanas* of this *pura* and its maintanence is again entrusted to them. The name of the patron is, however, missing.

Table showing Saiva Temples and Images in Dharwad District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Satavahanas** Vasishthiputra Siri Pulumavi Undated (245 A.D.).	Mahadeva Chandasiva temple at Vasana	Sculptor	Krishnan, K.G., *Uttankitha Sanskrit Vidya Aranya Epigraphs*, Vol II p.376.
2.	**Chalukyas of Badami** Pulikeshi I 567-568 A.D.	Kalideva of Ammiyanabhavi	King Pulikeshi I	*IA* XXX, p. 209.
3.	-do- Satyasraya Pulikeshi II Undated (610-642 A.D.).	1. Jyeshthalinga 2. Ramesvara 3. Hobesvara 4. Sindesvara temples at Puligere	Durgasakti, a Sendraka chief	*Ibid.,* VII, pp. 106ff.
4.	-do- Vijayaditya Undated (696-733 A.D.).	Mahadegula at Kuruttakumte	Mupamna (?)	*SII* XI, pt.i, 2.
5.	-do-	Arjunesvara temple and Nandi at Bannikoppa	..... pagana, a person from North India	*Ibid.,* XVIII, 3.
6.	**Rashtrakutas** Govinda III 815 A.D.	Nakharesvara temple at Kolur	--	*EC* XI, Cl. 34
7.	-do- Undated (793-815 A.D.).	Beldeva	Pollabbe, wife of subordinate Ere-ammarasa and Lokabbe, wife of subordinate Avarevarasa	*Progress Reports of the KRI for,* 1953-57, 6, pp. 69-70.
8.	-do- Amogavarsha I 859 A.D.	[Ma]la[go]raladeva	*nalgavunda* Purushottama	*Ibid.,* 9, p. 72.

9.	-do- 865 A.D.	Mahadeva of Mulasthana at Shiggaon	--	*KI* I, 13.
10.	-do- Amogavarsha I Undated (874-875 A.D.).	Mahadeva	1. *pergade* Kuppa- nna 2. Kundatte (feudatory chief) 3. Rapa (?)	*EI* VII, pp. 208ff.
11.	-do- Krishna II 887 A.D.	Ko[ye]gesvara degula at Meluvidu	*mahasamanta* Kupparasa	*SII* XI, pt. i, 22.
12.	-do- 895 A.D.	Dindesvara	--	*EI* XVI, pp. 277ff.
13.	-do- Undated (878-914 A.D.).	1. Kuppesvara 2. Mallikarjuna	*mahasamanta* Kuppadevarasa	*SII* XI, pt. i, 30.
14.	-do- Kannama (Krishna II) Undated (878-914 A.D.).	Mahadeva	1.*nalgamunda* Nellega 2. *ur-gamunda* Sabba	*Progress Reports of the KRI for*, 1953-57, 12, p. 74.
15.	-do-	Temple (*degula*) of Ayapa-*gamunda* at Andi	Ayaparasa	*KI* VI, 3.
16.	-do-	Temple [of Ramalinga]	1.*nalgamunda* Aychanna 2. Palayya and Basayya (?)	*ARIE.*, 1933-34 'E' -90, p. 127.
17.	-do- Indra III 916 A.D.	Construction of a temple and installation of *a linga*	*gavunda* (name effaced)	*SII* XVIII, 20.
18.	-do- 916-917 A.D.	Name not known (probably Bhogesvara)	*mahasamanta* Lendeyarasa, and some *telligas*	*IA* XII, pp. 224ff.
19.	-do- 918 A.D.	Kalideva of Havanige	Kamarasa, *sunkaverggade*	*ARIE* 1949-50 'B'- 87, p. 25.
20.	-do- Govinda IV	1. Kalideva-svami's Siva-	--	*EI* XIII, pp. 326ff.

	929-930 A.D.	nilaya at Kadiyur 2. Brameshvara temple		
21.	-do- 933 A.D.	1. Siddesvara temple 2. Nandi 3. Bikesvara temple 4. *Khandapitha* and Paniyavattalu in a temple at Kolagur	Ballajja-*gavunda*	*SII* XI, pt. i, 35.
22.	-do- Krishna III 946 A.D.	Mulasthana of Kuritakunte	Lokayya-*gavunda*	*Ibid.*, 37.
23.	-do- 951 A.D.	God (name not *mentioned*)	1. *perggade*-Achappayya 2. *gamunda* Samikaltey-amma 3. Bhavanisetti	*IA* XII, pp. 256ff.
24.	-do- Khottiga 969 A.D.	Ramesvara temple at Nagavi	Boluga (a subordinate of Ganga feudatory)	*SII* XI, pt.i, 41.
25.	-do- 970 A.D.	Construction of *degula* and a *mantapa*, and installation of [*sva*]*yambhulinga*	Gangara Vatsayya (?) and *sunkada* Ballayya	*Ibid.*, 42.
26.	-do- 971-972 A.D.	Malligesvara Malligesvara	Panchaladeva (administrator) and Malliga Gadayya (?)	IA XII, pp. 255ff.
27.	-do- Kakkaladeva 973-974 A.D.	Mahadeva of Kadekeri	1.Boluga (subordinate) 2. *nalgamunda* Rajayya 3. *ur-gamunda* Manayya	*Ibid.*, pp. 270ff.
28.	-do-	Bhujjabbesvara at	1. Bhujjabbarasi	*EI* IV, pp.

	Kannaradeva (?) (Krishna IV) 975 A.D.	Hebbal	2. Marasimha II	350ff.
29.	**Gangas of Talakad** Marasimha II 968-969 A.D.	1. Jyesthalinga temple 2. Balabesvara temple 3. Karmatesvara temple	--	*IA* VII, pp. 101ff.
30.	**Chalukyas of Kalyana** Taila II 970 A.D.	1.Kayigesvara temple at Magundi 2.Kappesvara temple	1. King Taila II 2. Kayikajja	Annigeri, A.M. and Joshi, B.R., *TDLSCI, KRI,* 1940-41 to 1942-43, 4, p. 27
31.	-do- 980 A.D.	Sivagriha	Piriya[ko]ti-*gavunda*	*SII* XI, pt. i, 45.
32.	-do- 991 A.D.	1.Nagalesvara temple at Talakal 2.Siddesvara at Maladalur	--	Desai, P.B., *Studies in Epigraphy,* 23, pp. 26 ff.
33.	-do- 995 A.D.	1. Temple of Mulasthana at Posavur 2.Devesvara at Mulugunda	1. *manneya* Koralagunda 2. Achagavunda and other *gavundas*	*SII* XI, pt.i, 47.
34.	-do- Irivabedanga Satyasraya 1002 A.D.	Svayambhudeva temple at Kardugi	*mahasamanta* Sobhanarasa	*Ibid.,* 48.
35.	-do- 1005 A.D.	Mulasthana temple	-do-	*Ibid.,* 50.
36.	-do-	Nagaresvara temple at Sundi	--	*KUES:* II, 51. pp. 224ff.
37.	-do- Vikramaditya V 1010 A.D.	1. Siddesvara temple at Maladuru 2. Allesvara temple	*urodeya* Chatta-varyya	*EI* XVI, pp. 27ff.
38.	-do-	1. Somesvara	1. *dandanayaka-*	*Ibid.,* XX,

	1012 A.D.	2. Bhagiyabb-esvara	Kesimayya 2. Maunara Sridhara-bhatta	pp. 64ff.
39.	-do- 1015 A.D.	Mulasthana of Sidyanuru	*Gavundas* of Sidyanuru	*SII* XX, 20.
40.	-do- Jayasimha II 1019 A.D.	Sahadesvara temple	1. Jogabbe (wife of *mahamandalesvara)* 2. *gamunda*-Sahadeva 3. Lenka Munja	*Ibid.*, XVIII, 44.
41.	-do-	1. Palesvara Svayambhudeva temple 2. Sobhanesvara temple 3. Gundabbesvara 4. Kammatesvara 5. Ramesvara	*dandanayaka*-Palarasa	Hajawagol, Dhanavant. *Mulugundanau: Ondu Adhyayana*, pp. 357-361.
42.	-do- 1022 A.D.	Dharmmesvara temple	1. Tribhuvana-Narayana 2. Dharmasetti 3. Nagama-*gavunda* 4. King	*SII* XI, pt-i, 58.
43.	-do-	Mulasthana temple at Ron	Sankimayya and his brother Machimayya	*EI* XIX, pp. 222ff.
44.	-do- 1024 A.D.	God Prabhu-Sarvesa	1. Keta-*gavunda* 2. *Samastha-praje* 3. *Vaimannigas* 4. *pergade* of Konavatti, 5. Duggaraja(?) 6. Devapayya (?) 7. Hariyapa (?)	*KI* IV, 22.
45.	-do- 1026 A.D.	1. Bhogesvara temple	*mahastanadhipati*	*SII* XI, pt-i, 63.

		2. Nakaresvara at Annigere	[Sau]chayanaya-ka	
46.	-do- 1028 A.D.	*Mulasthanadeva* temple	--	*Ibid.,* 65.
47.	-do-	1. Sobhanesvara temple at 2. Gundabbesvara at Magundi 3. Lokabbesvara at Magundi 4. Jagadekamlle-svara temple at Muchchundi	--	*Ibid.,* 64.
48.	-do-	*degula*	Kundabbarasi (wife of *mahamandales-vara* Kundaraja)	*ARIE* 1949-50, 'B' 128, p. 29.
49.	-do-	*degula*	-do-	*EI* XV, pp. 331ff.
50.	-do- 1033 A.D.	Mahadeva	1.Uttavayya, the *nal-gavunda* 2. *manneya*	*SII* XVIII, 48.
51.	-do-	1. Kalideva 2. Jogesvara 3. Gavaresvara 4. Gramesvara 5. Somanatha 6. Kshetrapala 7. Kattalesvara temples	1.Prabhu-Joga (administrator) 2.*aruvattokkalu* 3. *gavare-gandas* 4. *mummuri-dandas.*	*Ibid.,* XI, pt-i, 69.
52.	-do- 1034 A.D.	God Sahadevesvara	King	*Ibid.,* XVIII. 50.
53.	-do-	Mallikarjuna at Alur	Amgiyabbe and her grand son, *gavunda* Kambayya	*ARIE* 1960-61 'B', 415, p. 91.
54.	-do- 1041 A.D.	God Sivesvara	Kadamba chief (name not clear)	*Ibid.,* 1941-42 'E', 9, p. 255.
55.	-do-	1.Banasankara-	Probably	*SII* XX, 24.

	1043 A.D.	deva temple 2.Svayambhudeva temple	Saivayya (name effaced)	
56.	-do- Undated (1015-1044 A.D.).	God Svayambhu	--	*Ibid.*, XVIII. 53.
57.	-do- 1044 A.D.	God Ramesvara	Kava (?)	*KI* IV, 21.
58.	-do- Somesvara I 1044 A.D.	*degula*	*mahajanas*	*SII* XX, 29.
59.	-do-	1. Belera Jogesvaradeva of Mulasthana 2. God Bolesvara	--	*Ibid.*, XI, pt-ii, 120.
60.	-do- 1044-1045 A.D.	God Kalesvara	Kala-*gavunda* and his brother Bamma-*gavunda*	*Ibid.*, XX, 31.
61.	-do- 1045 A.D.	1.Indresvara temple at Bankapura 2.Kalidevesvara temple at Kolur	1. *Rajagurudeva* 2. *manneya* Kaliyammarasa	*EI* XIX, pp. 180ff.
62.	-do-	Nagaresvara temple at Annigere	--	*SII* IX, pt-i, 101.
63.	-do- 1047 A.D.	1. Svayambhu temple 2. Kogalesvara temple	Mayuravarma (feudatory chief)	*ARIE* 1946-47 'B', 206, p. 35.
64.	-do-	Makalesvara temple at Mejur	1. Makala-*gavunda* 2. *mahasamanta* Bijjarasa	*KI* VI, 11.
65.	-do-	-do-	*mahasamanta* Bijjarasa	*Ibid.*, 8.
66.	-do- 1048 A.D.	1. God Kavesvara 2. Mulsathana temple	*mahamandales-vara* Kumara Jomadevarasa	*SII* XVIII, 60.
67.	-do-	Ramatirtha of	1. *mahamanda-*	*Ibid.*, 61.

		Kudala-sangama	*lesvara* Chamundaray-arasa 2. Ketarasa (an administrator)	
68.	-do- 1049 A.D.	Malesvara temple	Mahadeva (son of a *gavunda*)	Kalaburgi, M.M., *DJSS,* 46, p.71.
69.	-do- 1050 A.D.	Siva temple (name damaged)	Queen Akkadevi	*SII* XI, pt-i, 86.
70.	**Unidentified Dynasty** Anonymous c. 9th century A.D.	*degula* of Isanarasi-bhatara	*mahajanas* of Karemadi	*Ibid.,* XV, 492.
71.	-do- c. 10th century A.D.	Isvara temple at Mantage	Biri (a lady) of Kulaga (?)	*ID* Vol. 13. p.73.
72.	-do- 1018 A.D.	Ramesvara of Pullunguru	Vavanarya (?)	Kalaburgi, M.M., *DJSS,* 166, p. 32.
73.	-do- 1032 A.D.	Bharatesvara at Agrahara Bharatapura	--	*SII* XV, 528.

KOLAR DISTRICT

Thirty-two inscriptions referring to Saiva temples have been noticed in this district. Of them, two belong to the Gangas of Talakad, one to that of the Rashtrakutas, one to the Collateral branch of the Gangas of Talakad, fifteen to the Nolamba-Pallavas, eleven to the Cholas. The dynastic affiliation of two records cannot be ascertained.

The Gangas of Talakad

The earliest inscription[80] found at Sivarapattana in Kolar taluk belonging to the reign of King Sripurusha is dated 753 A.D. It describes that Sivamara II, son of Sripurusha, donated a piece of land for the services of god Kantesvara.

The second inscription[81] found at Madivala in Srinivaspur taluk belonging to the same king mentioned above, is undated, but it can be assigned to 770 A.D.[82] It refers to another son of Sripurusha, named Duggamara Ereyappor, who made a grant of some land for the services of '....ttondisvara'. The grant was made over to a Saiva priest (*bhatara*).

The Rashtrakutas

A copper plate[83] found at Nandi in Chikballapur taluk belonging to the reign of King Prabhutavarsha (Govinda III) is dated 806 A.D. It refers to a grant made by the King in Kandamangala village for the Sivalaya (Bhoganandisvara) constructed by Manikabbe (Ratnavali) at Nandi. This grant is stated to have been made on the request of Kshatriya Mahabali Banaraja, named Sriparama (Vijayaditya I), husband of Manikabbe. The latter was a daughter of Indapparasa (Indra), brother of King Govinda III[84]. The grant was entrusted to Isvaradasa, disciple of Kalasakti of Kalamukha sect who was head of the *sthana*.

The Collateral branch of the Gangas of Talakad

Keeping in mind the chronological order, the details of Chikballapur copper plate inscriptions[85] are placed here. It belongs to the collateral branch of Gangas of Talakad and is found at Chikballapur in Chikballapur taluk. It is assigned to the time of King Jayateja and is dated 810 A.D. It states that Ratnavali, beloved queen of Vidyadhara (Vijayadittya I) and mother of Dadda, the Bana chief constructed Sivalaya (Bhoganandisvara) at Nandi and donated

land. It also records that Isvaradasa, a chief disciple of the Kalamukha *guru* Kalasakti was the head of the *matha* attached to the temple.

The Nolamba-Pallavas

The earliest inscription[86] found at Nandi in Chikballapur taluk belonging to the reign of King Nolambadhiraja is dated 880 A.D. It mentions that Puliyanna, son of Ainurvachari, constructed a tower in the courtyard of a Sivalaya at Nandi, from the funds provided by some *gavundas*. The tower (*gopuram*) was probably constructed for Arunachalesvara temple.

The second inscription[87] found at Avani in Mulbagal taluk belonging to the reign of King Nolamba-Narayana (Polalchora II), is dated 890 A.D. It states that the king's wife Divabbarasi (Devambike) constructed Nolamba-Narayanesvara temple at Poraramangala and donated a bell and a village called Yelanagara. The temple is stated to have been constructed to commemorate the death of her son, Vira Mahendra Nolambadhiraja. The details are confirmed by another record[88] found at this place and also dated 890 A.D. But in this record Devambike is stated to have named this temple after one of her husband's title *Nolamba-Narayana.*

The fourth inscription[89] found at Avani in Mulbagal taluk does not name the king and is undated. But it has been assigned to this dynasty[90] and to the reign of King Ayyapadeva and to 920 A.D.[91] It states that Mahendra-bhatta constructed a temple (*kiriya degula*) named Kaliyuga-Rudra, after one of the titles of the famous Saiva priest Tribhuvana Kartara-bhatara, during the reign period of Nolamba-Pallavas.

The fifth inscription[92] found at Madigere in Chintamani taluk belonging to the reign of King Pallavakulatilaka-Nolambadiraja is dated 931 A.D. It states that

Nagamayya (social identity unknown) donated a piece of land for the services of god Kamesvara.

The sixth inscription[93] found at Avani in Mulbagal taluk belonging to the reign of King Dileeparasa is undated, but it has been assigned to 950 A.D.[94] It mentions that the King released some taxes of Avaniyasthana for the services of god Mahadeva. As this inscription is engraved on the basement of the Satrughna temple at Avani, we may assume that the god Mahadeva mentioned in this inscription is the one and the same which is now called Satrughna temple.

The seventh inscription[95] found at Anur in Chintamani taluk belonging to the reign of King Iriva-Nolambdhiraja is dated 951 A.D. It registers a land grant made by three people named Bhimayya, Nolamba and Tirumayya (social identity unknown) for the services of god Bhimesvara.

The eighth inscription[96] found at Avani in Mulbagal taluk, dated 961 A.D. does not name the King. It is assigned to the reign of King Dileepa. It states that Tribhuvana Kartara-deva, the *Kaliyuga-Rudra,* who was incharge of this *sthana* at Avani for forty years, is stated to have constructed fifty temples and two big tanks. He appears to have been a great Saiva *guru,* and as such, all those which he constructed could have been Saiva temples.

The ninth inscription[97] found at Uttanur in Mulbagal taluk belonging to the reign of King Nanni-Nolamba is dated 969 A.D. It reveals that Nolamba-setti donated a piece of land for the services of god Mahadeva.

The tenth[98], eleventh[99] and the twelfth[100] inscriptions found at Lakshmanesvara temple at Avani in Mulbagal taluk are undated. The tenth inscription found on the *Panchanga jagati* to the south entrance of the Lakshmanesvara temple runs thus - *'Svasti Sri Vira-Nolambam.'* The eleventh

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inscription engraved close to the tenth inscription found to the right reads thus - '*Svasti Sri Tribhuvana-Devam.*' The twelfth inscription engraved on the north outer wall of the Lakshmanesvra temple is found to the right of the sculpture of Tribhuvana Kartara-deva. It reads –'*Sri Tribhovana kartara.*'- *bhatara'*. These records help to infer that the Lakshmanesvara temple was built by Tribhuvana Kartara-deva with the help of King Anniga (Bira Nolamba), probably in the year 940 A.D.[101]

The thirteenth[102], fourteenth[103] and fifteenth[104] inscriptions are engraved on the basement of Isvara temple in Gattukamadenahalli of Bowringpet taluk. These inscriptions do not reveal the names of the dynasty, the King or the date on which they were issued. But they have been assigned to Nolamba-Pallava dynasty[105]. The inscriptions, however, state that a temple was constructed and endowed by Vammagachari-setti and the grant was received by Tiruperi-bhatta, the priest, and Nolambachari, the architect of the temple.

The Cholas

The earliest inscription[106] found at Kundatti in Kolar taluk belonging to the reign of King Rajaraja I is dated 991 A.D. It records that Rajendra-Sola-Palavaradittan alias Mukkarasar, the chief of Kaduvetti, built a temple on the hill Virasritirumalai at Surur and endowed a village named Purakuttai for the services of god Somesvara Udaiya-Mahadevar. The second inscription[107] found at Siti-betta in Kolar taluk belongs to the above mentioned king. It is dated 1005 A.D. It informs that Tanma-*setti* and others granted land for the services of god ....kshetrapala-deva. Kshetrapala is understood to be guardian-deity, in the form of Siva Bhairava[108].

About five inscriptions issued during the reign of Rajendra Chola Deva I (from 3rd to 7th), refer to Saiva temples. They are as follows:

The third inscription[109] found at Kaivara in Srinivaspur taluk is dated 1015 A.D. It states that Pudiyanna, the son of Macharasa, a local chief, donated land for the services of god Gangesvara. The fourth inscription[110] found at Kolar in Kolar taluk is dated 1023 A.D. It states that Vira-Sola (social identity unknown) donated a piece of land for the services of god Bhattara of Kuvalalam (Kolar). The name of the god is erased. Since the land grant was made to Siva-brahmanas, we may presume that the temple to which he was attached belonged to Saivism. The fifth inscription[111] found at Nancharalu in Bagepalli taluk is dated 1033 A.D. It mentions that Tasari-ppanman Kattaman, a chief of Kudal-12 in Irumadi-nadu, donated a piece of land to the temple of Mahadeva at Tasari. The sixth inscription[112] found at Nandi in Chikballapur taluk is dated 1033 A.D. The name of the king is effaced, but it states that Machayya-*gamunda*, Irayaman, Ponnayan and other inhabitants of the village (social identity unknown) offered a piece of land for the services of god Ma-Nandi-Isvaram-Udaiyar of the village Nandi and placed it under the protection of the *Mahesvaras*. The seventh inscription[113] found at Tamaka in Kolar taluk is dated 1041 A.D. It refers to the grant made by the king for god Mahadeva *alias* Tiruviramisvara-Udaiyar of the village Kalani.

About four inscriptions issued during the reign of Rajadhiraja I (from 8th to 11th), refer to Saiva temples. They are as follows:

The eighth inscription[114] found at Mindigal in Chintamani taluk is dated 1048 A.D. It records that *dandanayaka* Appimayya alias Rajendra-Chola-Brahma-Maraya, a subordinate of King Rajadhiraja I donated a piece of land and an oil-mill for the temple of Somesvara of Mindunigallu (Mindigal) when it was renovated by Bairayya, son of Muddarasa of Muruganamale. Bairayya was also known as Rajendra-Chola-Pompalamaraya. The ninth inscription[115] found at Nandi in Chikballapur taluk is dated 1049 A.D. It states that an officer named

Vira-Vichchadira-Muvendra Velar alias Mathur Udaiyar Satti ..... offered a gold plate and some ornaments (specified) for the god Maha-Nandisvaram-Udaiya-Mahadevar of Nandi hill. The tenth inscription[116] found at Yeldur in Mulbagal taluk is dated 1050 A.D. It states that Virarakshasa-Brahma-Marayan alias Samundan-Irugaiyan of Iratiyur (social identity unknown) donated a vast piece of land for the services of god Isanisvaram-Udaiya Mahadeva of Iratiyur. Another inscription[117] has almost the same details as found in the tenth inscription. It states that the patron belonged to the *Sandiliyan gotra.*

Unidentified Dynasties

The earliest inscription[118] found at Nekkundi in Chintamani taluk is dated 955 A.D. It states that Gamunda Somideva donated a piece of land for the services of a god, which was in all probability the same one located in the temple of Somesvara, on the basement of which the inscription has been found.

The second inscription[119] found at Pedda-Negavare in Mulbagal taluk is dated 1046 A.D. It refers to two donors, a *nayaka* and another named Madeya, who made land grants for the services of gods Mallikarjuna and Mahadeva.

Table showing Saiva Temples and Images in Kolar District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Gangas of Talakad** Sripurusha 753 A.D.	Kantesvara	Sivamara (II), son of Sripursha	*EC* X, Kl, 6.
2.	-do- Undated 770 A.D.	...... ttondisvara	Duggamara Ereyappor, son of Sripurusha	*Ibid.,* Sp. 57.
3.	**Rashtrakutas** Govinda III 806 A.D.	Sivalaya of Manikabbe at Nandi (Bhoganandisvara	1. King 2.Ratnavali, wife of Mahabali	*Ibid.,* XVII. CB. 106.

		temple)	Banaraja	
4.	**Collateral branch of Gangas of Talakad** Jayateja 810 A.D.	-do-	Ratnavali	*Ibid.*, 66.
5.	**Nolamba Pallavas** Nolambadhiraja 880 A.D.	Arunachalesvara temple at Nandi	*Gavundas*	*Ibid.*, 26.
6.	-do- 890 A.D.	Nolamba-Narayanesvara temple at Poraramangala	Divalabbarasi	*Ibid.*, X, Mb. 38.
7.	-do- Polalchora II 890 A.D.	-do-	-do-	*Ibid.*, 50.
8.	-do- Ayyapadeva 920 A.D.	Kaliyuga-Rudra temple (a Saiva guru)	Mahendra-bhatta (?)	*Ibid.*, Mb. 67.
9.	-do- Pallava-Kulatilaka Nolambadhiraja 931 A.D.	Kamesvara	Nagamayya (?)	*ASMAR* 1924, p. 48.
10.	-do- Dileepayya Undated 950 A.D.	Mahadeva at Avani	King	*EC* X, Mb. 51
11.	-do- 951 A.D.	Bhimesvara	1. Bhimayya (?) 2.Nolamba (?) 3.Triuvayya (?)	*Ibid.*, Ct. 49.
12.	-do- 961 A.D.	Fifty temples (Unnamed)	Tibhuvana-Kartara-deva	*Ibid.*, Mb. 65.
13.	-do- Nanni-Nolamba 969 A.D.	God Mahadeva	Nolamba-*Setti*	*Ibid.*, Mb. 122.
14.	-do- Anniga Undated (940 A.D.).	Lakshmanesvar temple at Avani	Vira Nolamba (?)	*Ibid.*, XVII, Mb. 293.
15.	-do-	-do-	Tribhuvana-deva	*Ibid.*, 294.

16.	-do-	-do-	Tribhuvana-Kartara-bhatara	*Ibid.,* X, Mb. 43.
17.	-do- King (?) Undated	Isvara temple at Gattu-Kamadena-halli	Vammagachari-*setti*	*Ibid.,* XVII, Bg-100.
18.	-do-	-do-	-do-	*Ibid.,* 101.
19.	-do-	-do-	-do-	*Ibid.,* 102.
20.	**Cholas** Rajaraja I 991 A.D.	Somesvara Udaiya-Mahadevar	Rajendra-Sola-Pallavaradittan (a Chola chief)	*Ibid.,* X, Kl. 75.
21.	-do- 1005 A.D.	Kshetrapaladeva	Tanma-*setti* and others	*Ibid.,* XVII, Kl. 44 (R).
22.	-do- Rajendra Chola Deva I 1015 A.D.	Gangesvara	Pudiyanna (local chief)	*Ibid.,* Sp. 17.
23.	-do- 1023 A.D.	Bhattara of Kuvalalam (Kolar)	Vira-Sola.......... (?)	*Ibid.,* Kl. 112ff.
24.	-do- 1033 A.D.	Mahadevar	Tasari-ppanmankattaman (a chief)	*Ibid.,* Bg. 7.
25.	-do-	Ma-Nandi-Isvaram-Udaiyar of Peru Nandi	Machayya-*gavunda,* Irayaman, Pannayan and inhabitants of the village	*Ibid.,* CB. 23.
26.	-do- 1041 A.D.	Mahadeva alias Tiruviramisvara-Udaiyar at Kalani	King	*Ibid.,* Kl. 149b.
27.	-do- Rajadhiraja I 1048 A.D.	Somesvara	1. *dandanayaka-* Appimayya 2.Bairayya	*Ibid.,* Ct. 30.
28.	-do- 1049 A.D.	Ma-Nandisvaram-Udaiya-Mahadevar	Vira-Vichchadira-Muvendra-Velar (an officer)	*Ibid.,* CB. 21.
29.	-do- 1050 A.D.	Isanisvaram-Udaiya-Mahadeva of Iratiyur	Samundan-Irugaiyan (?)	*Ibid.,* Mb. 105c.

30.	-do-	-do-	-do-	*Ibid.*, Mb. 106a.
31.	**Unidentified Dynasty** Anonymous 955 A.D.	God (?)	*gavunda*-Somideva	*Ibid.*, Ct. 34.
32.	-do- 1046 A.D.	Mallikarjuna	Nayaka and Madeya (?)	*Ibid.*, Mb. 235.

BELLARY DISTRICT

Thirty-nine inscriptions, referring to Saiva temples have been found in this district. Of them, one belongs to the Chalukyas of Badami, five to the Rashtrakutas, twenty-four to the Chalukyas of Kalyana, five to the Nolamba-Pallavas. The dynastic affiliation of four records cannot be ascertained.

The Chalukyas of Badami

The only inscription[120] found at Chippagiri in Alur taluk belonging to the reign of King Vijayaditya Satyasraya (696-733 A.D.) is undated. It refers to a gift of land, a tank, a well, and a flower garden granted by Bantarasa (probably a local chieftain) to Dharmma-bhatara to be used for the services of a god (name not mentioned). On the assumption that Dharmma-bhatara was a Saiva priest, it has been held that the temple with which he was associated was that of Siva.

The Rashtrakutas

The earliest inscription[121] found at Doddimakala in Adoni taluk belonging to the reign of King Goyindra-Ballaha (Govinda IV) is dated 931 A.D. It states that Kama-setti, a bangle merchant, donated a piece of land to the temple of god Kamesvara and to the servants attached to it.

The second inscription[122] found on Kumarasvami hill at Sandur in Sandur taluk belonging to the reign of King Krishnaraja (Krishna III; 939-967 A.D.) is undated. It refers to a grant of the village Kereyapalli lovingly given by the King for the services of god Shanmukha on Kumarasvami hill.

The third inscription[123] found at Kolgallu in Bellary taluk belonging to the reign of King Akalavarshadeva (Krishna III) is dated 966 A.D. It records that Gajadharayya (Gadadhara) was in charge of Samyuktasvami Karttikeya-tapovana.

Another inscription[124] found at the same place mentioned above, belonging to the reign of King Khottiga is dated 967 A.D. It reveals that Gadadhara hailed from Gauda country (Bengal) and this virtuous and learned saint installed the images of Karttikeya and Mahesvara at Kolgallu, along with some other images of Hindu gods in memory of his deceased elders, with a view to attain an abode in heaven.

The fifth inscription[125] found at Kudatini in Bellary taluk belonging to the reign of the same King mentioned above, is dated 971 A.D. It is found engraved on the platform (*jagati*) of Kumarasvami temple. It reveals that Gadadhara of Bhattatala village installed the image of Skanda and the ruling King made a land grant for the god and the temple.

The Chalukyas of Kalyana

The first two inscriptions[126], found at Kudatini in Bellary taluk, issued under the reign of King Ahavamalladeva (Taila II) are dated 976 A.D. They register a land grant for the services of god Svamideva and for Bhairava, in the presence of *dandasani* Gadadhara-brahmacharin and others. This is the same

Gadadhara referred to earlier in the Rashtrakuta records but the attribute *dandasani* is added to his name in the records.

The third inscription[127] found at Kanchagara-belagallu in Alur taluk belonging to the same King mentioned above, is dated 981 A.D. It records that the King re-confirmed land grants given earlier to three Siva temples as well as to the Panchikesvara temple. The last part of the inscription supplies the information that Revaladevi, wife of Vira-Nolamba-Pallava-Permanadideva, also added some land grant for the services of god Kalapriya.

The fourth inscription[128] found at Hampadevanahalli in Hospet taluk belonging to the reign of King Vikramaditya V is dated 1014 A.D. It states that queen '.....vabbarasi' of Iriva-Nolambhadhiraja released land revenue (*pannasu*) for the services of god Mahakala at Pampa (Hampi).

About twelve inscriptions issued during the reign of King Jagadekamalla I (Jayasimha II) (from 5th to 16th), refer to Saiva temples. They are as follows:

The fifth inscription[129] found at Mallayyanagudda in Siruguppa taluk is dated 1017 A.D. It states that the Nolamba-Pallava chief, Jagadekamalla Nolamba Pallava Pemanadi, donated the village Siriyanuru for the services of god Mailardeva. This appears to be the earliest reference to god Mailara-linga, one of the most popular folk-deties in Karnataka.

The sixth inscription[130] found at Bagali in Harapanahalli taluk is dated 1018 A.D. It mentions that *pergade* Narasinghayya, under the orders of Nolamba-Pallava chieftain Jagadekamalla Permanadi alias Udaiyaditya, reached Balguli (Bagali), and washing the feet of Somasingha bhalara in the presence of *mahajanas* of this center, donated a piece of land for the offerings of god

Kalidevasvami of Bagali. A reference is made to Logesvara temple, while mentioning the boundaries of the donated land.

The seventh inscription[131] found at Pura in Kushtagi taluk (now in Koppala district) is dated 1018 A.D. It refers to the land grants given by a *dandanayaka* (name effaced) to Kondayavari Ayyana in the presence of god Virupaksha of Hampi. It also refers to a land grant given to god of *Mulasthana* and Kalideva at Hampi.

The eighth inscription[132] found at Hiremagalageri in Harapnahalli taluk is dated 1021-22 A.D. It refers to the construction of the temple of Svayambhudeva, probably by *manevergade* Pallava.....Brahmadhiraja and to the land grants given by him as well as *dandanayaka* Polalamayya. The Svayambhudeva temple is stated to have been located at the upper parts of the town and its chief custodian was Brahmarasi-jiya.

The ninth inscription[133] found at T.Ramapura in Siruguppa taluk is dated 1022 A.D. It mentions that one Tondehala Kambeya (social identity unknown) installed god Mahadeva and donated some land for its services to Balachandra-jiya.

The tenth inscription[134] found at Talavagalu in Harapanahalli taluk is dated 1034 A.D. It registers a land grant given by Nolamba-Pallava chief Udayaditya, for the services of god Bhogesvara of Talavage. While defining the boundaries of this land-grant, a reference to Mahadeva's temple is recorded. Another land grant was added to this by a lady named Kanchiyabbe.

The eleventh inscription[135] found at Chimnahalli in Hadagali taluk is dated 1034-35 A.D. It registers a grant of a piece of land, taxes and an oil-mill by *manevergade* Ketaya-nayaka along with *aruvottokkalu* to the upkeep and services

of god Kalideva at Nelkudure. The administrative responsibility of these grants was entrusted to Duggaraja-pandita. A reference to god *Mulasthanadeva* is found while mentioning the boundaries of the donated land.

The twelfth inscription[136] found at Tumbigere in Harapanahalli taluk is dated 1034-35 A.D. It states that *vergade* Chandimayya-nayaka with the consent of the King Jayasimha II granted a piece of land for the services of god *Mulasthanadeva* of Tumbigere.

The thirteenth inscription[137] found at Bagali in Harapanahalli taluk is dated 1035 A.D. According to this, the *aivadimbru* (fifty *mahajanas*), and other residents of Bagali met in the temple of Kalideva and made arrangements from the taxes collected for the maintenance of a feeding house (*satra*), a dancer (*patra*), and also for the administration of the income from the house given away by this *patra*.

The fourteenth inscription[138] found at Mannere-Masalavada in Harapanahalli taluk is dated 1036 A.D. It states that a *manneya* named Ayyana-Bhivajogarasa, Mara-*gavunda,* Muka-*gavunda,* Rachamma-*gavunda,* Bhogayachayya and Sahadevayya (social identity unknown) made a land grant to Kalideva temple of Mulasthana. A water tank situated in front of the temple of Mahadeva was also donated to it by the same patrons.

The fifteenth inscription[139] found at Oruvayi in Bellary taluk is dated 1036 A.D. It registers a land grant by the Nolamba-Pallava King Udayaditiyadeva, the subordinate of Jayasimha II, and his sister Revaladevi, the queen of Jayasimha II, to brahmana Mahadevashanangi, Krishnayya and Tuppada-Devayya for having immersed the bones of the Nolamba-Pallava queen Mahadevi in the Ganges and for the services of a god (name effaced) at Oruvayi. The grant was entrusted to Trailokapandita, which helps to infer that the god belonged to Saivism.

The sixteenth inscription[140] found at Sogi in Hadagali taluk is dated 1038 A.D. This, much effaced inscription seems to register a land grant for the services of god (name damaged) by a patron (name damaged), but from the priest and the *matha* attached to it, it has been surmised that the temple belonged to Saivism.

About eight inscriptions issued during the reign of King Somesvara I also called Trailokyamalladeva Ahavamalla, (from 17th to 24th), refer to Saiva temples. They are as follows:

The seventeenth inscription[141] found at Hachcholli in Siruguppa taluk is dated 1044 A.D. It registers a land grant given by the king's *mandalika* named Vidayyananati at Pachcholli to Trailokyamalla-jiya, a Saiva priest. Probably this was made over to this Saiva priest for the maintenance of a Saiva temple.

The eighteenth inscription[142] found at Sirivaram in Bellary taluk is dated 1044 A.D. It states that Puliyanna, the *urodeya* of Kappekallu and Pallavarasa, a subordinate of Odeyaditya (Udayaditya) made over some land grants to Jyeshtharasi-balara for the purpose of conducting services in the Mahadeva temple. A piece of land, a garden and an oil-mill was also included in this grant. Part of the income obtained from the land given by this donor was meant for the maintenance of a *matha.*

The nineteenth inscription[143] found at Satturu in Harapanahalli taluk is dated 1044 A.D. It records that Sovimayya, the *urodeya* of Sattiyuru and Kupparasa, a *manneya* of Masavadi-140, offered a piece of land and an oil-mill for the services of god Mahadeva of Sattiyuru. The maintenance of all these was entrusted to Dharmasiva, son of Davasiga.

The twentieth inscription[144] found at Morigeri in Hagaribommanahalli taluk is dated 1045 A.D. It states that *Lenka-1000* (brave and dedicated

community of warriors) led by *dandanayaka* Tikanna built Nolambesvara and Lenkesvara temples at *agrahara* Moringere to commemorate the death of Udayaditya, Nolamba-Pallava chieftain, and obtained a tract of land called *Savantaya-pala* from the King, and renaming it Sivapura, and made provisions for the worship of these gods as well as for imparting education in the *matha*. They caused the gift to be made by Ghattiyarasa, the Nolamba chieftain, in the hands of Somesvara-pandita of the Lakulisa sect. The inscription also refers to the construction of another temple of Govindesvara, facing the Nolambesvara temple on the tank-bund called Kondagereyeri by *Lenka-senabova* (an accountant), called Govindayya.

The twenty-first inscription[145] found at the same place mentioned above is dated 1046 A.D. It refers to the land grants further added by *dandanayaka* Tikanna and others, probably for the services of gods Nolambesvara and Lenkesvara in the presence of god Virupaksha, and entrusted it to the same *pandita*. It also refers to the establishment of a well, tank, and a garden by *dandanayaka* Somimayya, who donated it to Nolambesvara. Somimayya is described as *Sivapadashekara*. Another land grant was made to the god by two brothers named Nagavarmayya and Vishanayya (sons of *urodeya* Naranamayya).

The twenty-second inscription[146] found at Mailara in Hadagali taluk is dated 1046 A.D. It refers to Pergade Kalidasayya, who after washing the feet of Chillukacharya gifted a piece of land, two houses and a stall, for the services of gods Svayambhudeva and Mulasthanadeva.

The twenty-third inscription[147] found on the same tablet along with the above mentioned inscription mentions the same patron and the same date. It is badly damaged, but records that *pergade* made a special provision for burning a perpetual lamp in the temple of the Mulasthana.

The twenty-fourth inscription[148] found at Sirastahalli in Harapanahalli taluk is dated 1048 A.D. It states that *manneya* Kokarasa, *urodeya* Puttiyanna, 120-*mahajanas* and *aruvattokkalu* entrusted some land, six hundred arecanut trees, twelve house-sites and two oil-mills to Vidyanidhi-panditha for the service of god Sankaradeva of *Mulasthana* at Sirave [de]. Further details say that several members of different communities and professions added more grants to this. Dandayya, Puttiyanna's son-in-law, gave a row of arecanut trees from his grove, an accountant (karana) from Kottara gave five *panas* (gold coins), some pluckers of betel-leaves (*koylalis*) donated some land and coins, Bhayipayya (social identity unknown) donated some tax, Somanathayya and a certain Malayyanerehayya gave the same to the above god. This temple belonged to the Lagudiga (Lakulisa) sect is borne out by this record.

The Nolamba-Pallavas

About five inscriptions issued during the reign of King Jagadekamalla-Nolamba-Pallava-Permanadi alias Udayaditya (from 1st to 5th), refer to Saiva temples. They are as follows:

The earliest inscription[149] found at Halenelludi in Bellary taluk is undated, but can be assigned to 1025 A.D. It states that Pallava-Permanadi, alias Udayaditya, granted a piece of land for the services of god Siddhesvaradeva of Nerundigallu. The second inscription[150] found at Kalkambha in Bellary taluk is dated 1028 A.D. It states that Sahale-*gavunda* made a grant of some land for the service of the god Mahadeva of Mulasthana at Chihanapatti. The third inscription[151] found at Somalapura in Bellary taluk is dated 1030 A.D. It states that Nolamba chief Kanakarasa made a gift of land for the service of god Mahadeva of Arakere. The fourth inscription[152] found at Dammuru Kaggallu in Bellary taluk is dated 1033 A.D. It records that Urodeya Udayaditya of Sigadevi

made a gift of land to Uttamarasi-pandita for the worship of god Mahadeva. The fifth inscription[153] found at Kanchikere in Harapanahalli taluk is dated 1039 A.D. It states that the *sandhivigrahi* (minister in charge of peace and war) Aridasayya set up a *linga* and granted some land for its worship.

Unidentified Dynasties

An inscription[154] found at Kudatini in Bellary taluk, dated 981 A.D., does not name the King nor the dynasty as it is mutilated. It registers some gift of land for the repairs and white wash. As the inscription is on the pillar in the Kumarsvami temple at Kudatini, the grant was obviously made for Skanda. The second inscription[155] found at Bagali in Harapanahalli taluk, dated 1031 A.D., does not name either the King or the dynasty. It refers to the temple of Kalideva. The third inscription[156] found on Kumarasvami-betta in Sanduru taluk, dated 1045 A.D., is engraved in the Kumarasvami temple to the left side of the pedestal of the *linga*. It states that Dharmambudhi, son of Chanayachari and grand son of Hampachari of Orvve installed an image of a peacock, vehicle of Kumara. The fourth inscription[157] found at Kudatini in Bellary taluk, dated 1050 A.D., registers a piece of land given for the services of god Somesvara by a lady called Jasanakabbe (social identity unknown).

Table showing Saiva Temples and Images in Bellary District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Chalukyas of Badami** Vijayaditya Undated (696-733 A.D.).	God (Name not found)	Bantarasa (probably a local chief)	*SII* IX, pt-i, 48.

2.	**Rashtrakutas** Goyindara-Ballaha IV 931 A.D.	Kamesvara	Kamasetti (bangle-merchant)	*Ibid.*, 60.
3.	-do- Krishna III Undated (939-967 A.D.).	Shanmukha on Kumarasvami hill near Sandur	King	*ASMAR* 1935, pp. 136ff.
4.	-do- 966 A.D.	Samyuktasvami Karttikaya tapovana at Kolgallu	Gajadharayya (an ascetic)	*SII* IX, pt-i, 67.
5.	-do- Khottiga 967 A.D.	Karttikeya and Mahesvara at Kolgallu	-do	*EI* XXI, pp. 260ff.
6.	-do- 971 A.D.	Skanda at Kudatini	-do-	*SII* IX, pt-i 70.
7.	**Chalukyas of Kalyana** Taila II 976 A.D.	1. Svamideva 2. Bhairavadeva	King	*Ibid*, pt-i, 72.
8.	-do-	-do-	-do-	*Ibid.*, 73.
9.	-do-	1. Three Siva temples 2. Panchikesvara 3. Kalapriya	-do-	*Ibid.*, 74.
10.	-do- Vikramaditya V 1014 A.D.	Mahakaladeva at Pampa (Hampi)	Queen........vab barasi	*Ibid.*, 79.
11.	-do- Jayasimha II 1017 A.D.	Mailaradeva at Mallayyanagudda	Nolamba Pallava feudatory chieftain Udayaditya	*KUES:* I, 59, pp. 132-133.
12.	-do- 1018 A.D.	1. Kalideva of Bagali 2. Logesvara temple	1.Perggade Narasinghayya, 2.Nolamba Pallava chieftain alias Udayaditya	*SII* IX, pt-i, 80.

13.	-do-	1. Virupakasha at Hampi 2. Mulasthana at Hampi 3. Kalideva at Hampi	--	*KUES:* II, 18, pp. 296-297.
14.	-do- 1021-1022 A.D.	Svayambhudeva at Meganagere	*dandanayaka* Polalamayya	*SII* IX, pt-i, 82.
15.	-do- 1022 A.D.	Mahadeva	Tondehala Kambeya (?)	*KUES:* I, 11, pp. 98-99.
16.	-do- 1034 A.D.	1. Bhogesvara at Talavage 2. Mahadeva	1.Nolamba Pallava chieftain Udayaditya 2. Kanchiyabbe (?)	*SII* IX, pt-i, 87.
17.	-do- 1034-1035 A.D.	1. Kalideva of Nelkuderi 2. Mulasthana	1. *manevergade* Ketayya-nayaka 2. *aruvattokkalu*	*Ibid.,* 88.
18.	-do-	Mulasthanadeva of Tumbigere	*veggade* Chandimayya-nayaka	*Ibid.,* 96.
19.	-do- 1035 A.D.	Kalideva at Bagali	1. Fifty *mahajanas* 2. other inhabitants 3. *patrada* Siriyavve	*Ibid.,* 89.
20.	-do- 1036 A.D.	1. Mulasthana Kalideva 2. Mahadeva	1. *manneya* Ayyana-Bhivajogarasa and other *gavundas* 2. individuals	*Ibid.,* 90.
21.	-do-	God at Oruvayi (name effaced)	Nolamba-Pallava King Udayaditya and his sister Revaladevi, wife of Jayasimha II	*Ibid.,* 92.

22.	-do- 1038 A.D.	God (name effaced)	--	*Ibid.,* 93.
23.	-do- Somesvara I 1044 A.D.	*dehara* (a temple)	Vidayya-nanati (*mandalika*)	*KUES:* I, 18, pp. 103-104.
24.	-do-	Mahadeva at Sirivaram	1. *urodeya* Puliyanna 2. Pallavarasa (subordinate)	*SII* IX, pt-i, 98.
25.	-do-	Mahadeva at Sattiyuru	1. *urodeya* Sovimayya 2. *manneya* Kupparasa	*Ibid.,* 99.
26.	-do- 1045 A.D.	1. Nolambesvara temple 2. Lenkesvara temple 3. Govindesvara at Moringere	1. *Lenka* 1000 and *dandanayaka* Tikkanna, their chief 2. Govindayya (*senabova*)	*Ibid.,* 101.
27.	-do- 1046 A.D.	1. Nolambesvara temple 2. Lenkesvara temple 3. Virupaksha temple	1. *dandanayaka*-Tikkanna, 2. *dandanayaka* Sovimayya, 3. Nagaramayya and Vishnuyya (sons of *urodeya*)	*Ibid.,* 104.
28.	-do-	1. Svayambhu-deva temple 2. Mulasthana temple at Mailara	Perggade Kalidasayya	*Ibid.,* 102.
29.	-do-	Mulasthana temple at Mailara	-do-	*Ibid.,* 103.
30.	-do- 1048 A.D.	Sankaradeva of Mulasthana at Siravede	1. *manneya* Kokarasa 2. *urodeya* Puttiyanna 3.*aruavattokkalu*	*Ibid.,* 107.

			4. 120 *mahajanas* 5. Dandayya 6. *koylalis* and others	
31.	**Nolamba-Pallavas** Jagadekamalla Nolamba Pallava Peramadi deva (Udayaditya) Undated (1025 A.D.).	Siddesvara of Nerundigallu	King	*KUES:* I, 51, p. 66.
32.	-do- 1028 A.D.	Mahadeva of Mulasthana at Chiyanapatti	Sahale-*gavunda*	*Ibid.,* 49, p. 65.
33.	-do- 1030 A.D.	Mahadeva of Arakere	Nolamba chief Kanakarasa	*Ibid.,* 70, pp. 86-87
34.	-do- 1033 A.D.	Mahadeva of Dammurukaggalu	*urodeya* Udayaditaya	*Ibid.,* I, 58, pp. 74-75.
35.	-do- 1039 A.D.	*linga*	*sandhivighrahi* Aridasayya	*SII* IX, pt-i, 94.
36.	**Unidentified Dynasty** Anonymous 981 A.D.	Skanda in Kumarasvami temple at Kudatini	--	*Ibid.,* XVII, 51.
37.	-do- 1031 A.D.	Kalideva temple	--	*Ibid.,* 93.
38.	-do- 1045 A.D.	Consecration of a Peacock	Dharmambhudi (son of Chanayachari)	*KUES* I, 8, p. 179.
39.	-do- 1050 A.D.	Somesvara	Jasanakabbe (?)	*SII* XVII, 56.

BIJAPUR DISTRICT

Forty-one inscriptions, associated with Saiva temples have been found in this district. Of them, twelve belong to the Chalukyas of Badami, seven to the Rashtrakutas and seventeen to the Chalukyas of Kalyana. The dynastic affiliation of five records cannot be ascertained.

The Chalukyas of Badami

The earliest inscription[158] found at Mahakuta in Badami taluk belonging to the reign of King Mangalesa is dated 602 A.D. The inscription on the lower part of a monolithic pillar, states that Mangalesa after conquring Kalachuri King Budhavarasa, set up a pillar of victory and donated a part of the wealth acquired during his conquests, along with ten villages around Mahakuta, in the presence of his step-mother Durlabhadevi, for the services of Makutesvaranatha. As this grant is stated to be an addition to what the king's father and elder brother had earlier given, it is obvious that the temple of Makutesvara was not the creation of Mangalesa but of his father and brother Kirtivarma I.

The second inscription[159] found at Aihole in Hungund taluk belonging to the reign of King Vijayaditya is dated 709 A.D. The inscription engraved on the outer wall of the Huccimalli temple I at Aihole, states that the king consented to release a measure of oil for burning a perpetual lamp in this temple. The original name of the temple is lost but there is a *linga* in the *garbhagriha.*

The third inscription[160] found at Pattadakal in Badami taluk belonging to the reign of King Vijayaditya (696-733 A.D.) is undated. The record on a monolithic pillar refers to the construction of Vijayesvara (Sangamesvara) temple by the King Vijayaditya.

The fourth, fifth, sixth and seventh label inscriptions are found on the pillars of the *mantapa* of the Vijayesvara (Sangamesvara) temple. The fourth inscription[161] found on the first pillar, reveals that Peggade Poleyachchi of Mahadevigeri gave 51 *gadyanas* for the making of this pillar; the fifth inscription[162] on the second pillar records that it was donated by a certain person named Vidyasiva, the sixth inscription[163] on the third pillar records that a courtesan (*sule*) of this temple named Chalabbe, donated three pillars to the temple. The seventh inscription[164] found on the fourth pillar records that a certain Matibodamma (probably an officer) donated two pillars. All these inscriptions do not mention the name of the king or the date. But as they refer to the donations for the pillars' construction, it can be inferred that it was during the reign of King Vijayaditya (696-733 A.D.).

The eighth inscription[165] found at Mahakuta in Badami taluk belonging to the same king mentioned above, is undated. It refers to Vinapoti, one of the beloved consorts (*pranavallabe*) of the king who bestowed the entire gift of the *hiranyagarbha* (a *mahadana*), and also a pedestal of rubies and a silver umbrella, and some land for Makutesvara.

The ninth inscription[166] found at Pattadakal in Badami taluk belonging to the reign of King Vijayaditya and his son Vikramaditya II, is undated. It can be assigned to 733-34 A.D. or to an earlier date. It refers to a grant of a stone throne and a bracelet for god Lokapalesvara, the architect of which temple was Anantaguna. This inscription referring to Lokapalesvara temple probably might have been brought and placed in the Lokesvara temple at Pattadakal[167].

The tenth inscription[168] found at the same place mentioned above, is undated. It refers to the establishment of the temple of Lokesvara-bhattaraka by Lokamahadevi, senior queen of Vikramaditya II, to commemorate her husband's

three victories against the Pallavas of Kanchi. Another inscription[169] from the same place mentioned above, is also undated. It records that the king made a land grant, comprising of Nareyangal-50 to the temple of Lokesvara. A grain grant was also made by the people (*samaya*) of the place.

The twelfth inscription[170] found at Pattadakal in Badami taluk belonging to the reign of King Kirtivarma II is dated 754 A.D. The inscription is found on a monolithic pillar standing in the middle of three temples; Vijayesvara-bhattaraka, Lokesvara-bhattaraka and Trailokyesvara-bhattaraka. It not only refers to the establishment of the Vijayesvara (Sangamesvara) and Lokesvara temples respectively by Vijayaditya and Lokamahadevi, but it also registers the establishment of another temple named Trailokyesvara by Trailokyamahadevi, younger queen of Vikramaditya II and sister of Lokamahadevi and also the mother of Kirtivarma II. Both these queens hailed from Haihaya royal family (Kalachuris), and were married to Vikramaditya II. Reference to the Trailokyesvara temple is found only in this pillar inscription. The temple was erected by Trailokyamahadevi to commemorate her husband's three victories against the Pallavas of Kanchi. An *acharya* called Jnanasiva, who hailed from the Mrigathanikahara vishaya, on the banks of the Ganges had taken residence in the Vijayesvara temple, is stated to have made a land grant for the worship and other religious activities in order to seek god's blessings for his parents and himself.

The Rashtrakutas

The earliest inscription[171] found at Pattadakal in Badami taluk belonging to the reign of King Dharavarsha Shri Kali-ballaha (Dhruva, 780-793 A.D.) is undated. It records that Badi-poddi, the daughter of Goyinda-poddi a courtesan attached to the Lokamahadevi temple (Lokesvara), made grants, which included land, *gosasa* (thousand cows), a horse-chariot, an elephant-chariot, and a

ubhayamukhi (a calving cow). This is the earliest reference to *gosasa dana* found in Karnataka.

The second inscription[172] found at Aihole in Badami taluk mentions the name of the King Amoghavarsha, is undated. It is assigned to 844-894 A.D.[173] but in the 9th century A.D. it can only be Amoghavarsha I, because his reign period is 814-878 A.D.[174] The inscription is on a wall of the temple, on the right side of Ravalapadi cave. It registers that when the King had newly assumed power, Balakartara-bhatara, the disciple of Aryakartara-bhatara, made some grant. Other details are damaged. The name of the temple or of the god and the purpose of the grant is not found, but as all the temples near Ravalapadi cave belonged to Saivism, it can be inferred that the grant was made to a Saiva god.

The third inscription[175] found at Badami in Badami taluk, does not mention the name of the king, nor does it mention the date. On palaeographical grounds it has been assigned to c. 9th century A.D. The inscription on the north wall of the Bhutesvara temple is assigned to the Rashtrakuta dynasty[176]. This temple was originally constructed during the period of Chalukyas of Badami, but there is no clear proof to date either the temple or the record. It registers a land grant made to god Bhutesvara-bhatara by a certain Shridhara of Painga lineage.

The fourth inscription[177] found at Lokapur in Mudhol taluk belonging to the reign of King Akalavarsha Krishna II (878-914 A.D.) is undated. It records that Lokate, a Chellaketana feudatory constructed a temple for god Hara and found a town bearing his name, Lokapura.

The fifth inscription[178] found at Mahakuta in Badami taluk is dated 934 A.D. It does not name the king or the dynasty. But it is assigned to Govinda IV and is placed under Rashtrakuta dynasty[179]. It registers a grant of two villages named Nandikesvara and Nellige (Neluvigi) by *mahasamanta* Bappuarasa. As

the inscription is found on a stone pillar in the *sabha-mantapa* of the Mahakutesvara temple, it is belived that the grant was made for Makutesvara.

The sixth inscription[180] found at Aihole in Hungund taluk belonging to the reign of King Khottigadeva is dated 971 A.D. The inscription is engraved on a pillar like *gosasa* stone set in front of the Huccimalli temple II. It states that a person named Shanta-*gavunda* built a *degula* and made a gift of *gosahasra.* Without any doubt the inscription refers to the Huccimalli II temple which is in the complex of Huccimalli temples at Aihole.

The seventh inscription[181] found at Badami in Badami taluk does not name the king, but on palaeographical grounds has been assigned to c. 10th century A.D. This inscription engraved on a pillar in the *mantapa* of the Bhutanatha temple states that a certain Kariya Sodiyamma made some gift for god Bhutesvara. This is the same temple which is already mentioned in the third inscription dated c. 9th century A.D.

The Chalukyas of Kalyana

The earliest inscription[182] found at Bhairanamatti in Bagalkot taluk belonging to reign of King Taila II is dated 990-91 A.D. This inscription was carved on a stone during the reign of King Somesvara II (1068-76 A.D.) that was referred from some antique record. The inscription from lines 1 – 50, states that *mahasamanta* Nagatiyarasa of the Sinda family of Bagadage, a feudatory of Taila II, granted land for the services of god Sindesvara and entrusted it to Paratraya-Simharasi.

The second inscription[183] found at Tumbige in Muddebihal taluk belonging to the reign of King Irivabedanga Satyasraya is dated 1004 A.D. It registers land grants for god Brahmesvara and for the maintenance of a *matha* attached to this

temple located in Agrahara Tumbige, by the king's subordinate setti-Brahmayya. A land grant was also given by Aychakabbe, daughter of a certain Gennayya of Kalkere, for the *matha.*

The third inscription[184] found at Rugi in Indi taluk belonging to the reign of King Ayyanadeva, younger brother of Vikramaditya V is dated 1015 A.D. This is the only inscription that can be assigned to the short reign (about two months) of this king. It states that *mahasamanta* Devanarasa donated a piece of land, an oil-mill and three shops for the services of god Nagaresvara. The priest is named Chandrashekaracharya.

About ten inscriptions issued during the reign of King Jagadekamalla I (Jayasimha II) (from 4th to 13th), refer to Saiva temples. They are as follows:

The fourth inscription[185] found at Rugi in Indi taluk is dated 1019 A.D. It states that at the request of *mahasamanta* Dasarasa, Ballavarasa made a land grant for god Nagaresvara of Aneya Ruvige and entrusted it to Balachandra-pandita for worship and offerings, as also for the maintenance of the ascetics of the place. It mentions another land grant by *mahasamanta* Dhanasangrahayyarasa of the Silahara family to the same god.

The fifth inscription[186] found at Heggur in Bilgi Petha taluk is dated 1024 A.D. It registers a land grant given by *mahasamanta* Aytavarmarasa of Ranamurkha family for the services of god Re[bba]lesvara and for the maintenance of a school attached to this temple at Pergguru (Hegguru). Vadighantadevadatta-pandita was entrusted with the responsibility of maintaining and administering this grant.

The sixth inscription[187] found at Devur in Sindgi taluk is dated 1029 A.D. It states that Suggaladevi, queen of King Jagadekamalladeva, donated a piece of

land, two oil mills for conducting services for god Marasinghesvara of Devapura (Devur) and as well as for maintenance of ascetics and students attached to this temple and headed by Brahmarasi-pandita of the Pasupata sect.

The seventh inscription[188] found at Bavur in Muddebihal taluk is dated 1032 A.D. This damaged inscription registers a land grant made to the *matha* of *Mulasthana* temple at Kantipattana by *mahasamanta* Mailarasa. While defining the boundaries of this grant, a reference is made to Kallesvara temple of Madalakeri.

The eighth inscription[189] found at Bidarkundi in Muddebihal taluk is dated 1032 A.D. It registers a land grant and an oil-mill made conjointly by the *mahasamanta* Nagavarmarasa, Vavanayya-nayaka, the *urodeya* of Bidi[kku]nde, [Ka]varaja and Rechimayya (social identity unknown), to a Siva temple and a *matha* established by Isramayya, son of Devapayya.

The ninth inscription[190] found at Tammadhaddi in Muddebihal taluk is dated 1033 A.D. It registers a land grant by Balikabe-*gavundi,* the wife of *herggade* and *pasayita* (a fief holder) Durgimaya, for the services of god Ballesvara of Tambedhali (Tammadhaddi). It also refers to another land grant made to god of Mulasthana at Tambedhali.

The tenth inscription[191] found at Badami in Badami taluk is dated 1033 A.D. It records that Pergade Kanchiya Chavayya consecrated god Mallikarjuna at Agastya Pushpagiri, south of Bhutesvara temple at Badami. On the strength of the date specified in the record it is assigned to the reign of King Jayasimha II[192].

The eleventh inscription[193] found at Bhairanmatti in Bagalakot taluk is dated 1033 A.D. It registers a land grant to a deity of Puradakeri and to god Sindesvara by *mahasamanta* Nagatiyarasa, the feudatory Sinda chief of

Bagadage, which was entrusted to the acharya of the Sindesvara temple, Tejorasi-pandita.

The twelfth inscription[194] found at Bijapur in Bijapur taluk is dated 1040 A.D. It registers a grant of land, house-site, a flower garden and an oil-mill for god *Mulasthana* Mahadeva at Benakanakavittage by Gavunda Pergade Melayya, in the presence of *manneya* Nayimarasa and *mahasamanta* Mukarasa. This grant is stated to have been made after receiving it from *manneya* Nayimarasa and *mahasamanta* Mukarasa.

The thirteenth inscription[195] found at Kannolli in Sindagi taluk is dated 1041 A.D. It states that *mahasamanta* Go[pa]larasa offered a land grant for the services of god Bhogesvara of Kannavalli (Kannolli) and entrusted it to Vamasakti-pandita. An incidental reference is made to another Saiva temple located in this village (.....me[sva]radakeri).

About four inscriptions issued during the reign of King Trailokyamalladeva Somesvara I (from 14th to 17th), refer to Saiva temples. They are as follows:

The fourteenth inscription[196] found at Almel in Sindgi taluk is dated 1044 A.D. It registers a land grant to the temple of god Uttaresvara which was entrusted to Brahmarasi. The patron's name is partly effaced (*mahasamanta* Nayi.....) but it is opined to be *mahasamanta* Nayiga of the Silaharas of Elamela[197].

The fifteenth inscription[198] found at Rugi in Indi taluk is dated 1045 A.D. It registers a gift of oil to god (probably Nagaresvara of Aneya Ruvige) by the *telligara-ayvattokkalu* (guild of 50 families of oil men).

The sixteenth inscription[199] found at Bagevadi in Bagevadi taluk is dated 1049 A.D. It registers a gift of land in the village Honnavadi by the king's senior queen Mailaladevi, in the presence of Billavarasa and others, for the renovation and worship of god Somesvara, which was entrusted to Yogacharya Jnanarasi Vyakhyanadeva of the Pasupata sect on the occasion of *laksha-homa*. Another grant of land was made by Ketayya and Revanayya (social identity unknown) and entrusted to Chandayya-bhattopadhyaya. A third grant was made by Kalidasayya, son of Bachimayya-*setti* to this god. The last part of the inscription mentions that the *sthanapati* of this temple was a *gorava*.

The seventeenth inscription[200] found at Shirur in Bagalkot taluk is dated 1049 A.D. It states that Prabhu Marasinghadeva granted a piece of land and a sum of money for the services of gods in the Siddhesvara, Hatakesvara and Bhairava temples and for the *satra* in the Siddhesvara temple. Tejorasi of Singha-parshe (Simha-parishe) received this gift. The record makes incidental references to the temples of Mallikarjuna and Uttaresvara and to the *matha* belonging to the Uttaresvara temple. The last part of the inscription mentions that the *sthanapati* was a *gorava*, probably belonging to the Siddhesvara temple.

Unidentified Dynasties

An inscription[201] found at Basarkod in Muddebihal taluk, on paleographical has been assigned to c. 8th century A.D. It seems to refer to the construction of a Saiva temple, but its details are lost.

Another damaged inscription[202] found at Nagarahal in Badami taluk on paleographical grounds has been assigned to c. 9th century A.D. The inscription does not tell any thing in particular, but it is engraved on the south wall of the Naganatha temple at Naganathanakolla. It is opined that this temple was built during the reign of Chalukyas of Badami King Vijayaditya[203].

The third inscription[204] found at Badami in Badami taluk has been assigned to c. 10th century A.D. on paleographical grounds. It records a praise of god Somesvara by Madideva, a devotee. This damaged record also mentions Agastya-Pushpagiri.

The fourth inscription[205] found at Mathkal (Devanahalli) in Muddebihal taluk is dated 1022 A.D. It registers a land grant and house-site to god Kalideva of Savalige by *tantrapala* (army chief) Vennamayya nayaka.

The fifth inscription[206] found at Bijapur in Bijapur taluk is dated 1041 A.D. It registers a land grant by Bollabbe, the daughter of Gommarasa, to a temple constructed by her. The name of the temple is not found, but as the gift was entrusted to Chandrasekara-bhattara, it can be inferred that the temple belonged to Saivism.

Table showing Saiva Temples and Images in Bijapur District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Chalukyas of Badami** Mangalesa 602 A.D.	Makutesvara at Mahakuta	King	*IA* XIX, pp. 7ff.
2.	-do- Vijayaditya 709 A.D.	Huccimalli temple I of Aihole	-do-	*Ibid.*, VIII, pp. 284ff.
3.	-do- Undated (696-733 A.D.).	Vijayesvara (Sangamesvara) at Pattadkal	-do-	*Ibid.*, X, pp. 168ff.
4.	-do-	-do-	Perggade Poleayachhi	*SII* XV, 453.
5.	-do-	-do-	Vidyasiva	*IA* X, p. 169.
6.	-do-	-do-	Chalabbe (a courtesan)	*Ibid.*, p. 170.

7.	-do-	-do-	Matibodamma administrator (?)	*Ibid.*
8.	-do-	Makutesvara at Mahakuta	Vinapoti (King's *pranavallabhe*)	*Ibid.*, pp. 102ff.
9.	-do-	Lokapalesvara temple	King and prince Vikramaditya II	*Ibid.*, pp. 165ff.
10.	-do- Vikramaditya II Undated (733-745 A.D.).	Lokesvara at Pattadakal	Queen Lokamahadevi	*Ibid.*, pp. 164ff.
11.	-do-	-do-	King and the *samaya*	*Ibid.*, p. 167.
12.	-do- Kirtivarma II 754 A.D.	1. Vijayesvara 2. Lokesvara 3. Trailokyesvara at Pattadakal	1. King Vijayaditya 2. Queen Lokama-hadevi 3. Queen Trailokya-Mahadevi 4. *acarya* Jnanasiva	*EI* III. pp. 1ff.
13.	**Rashtrakutas** Dharavarsha (Dhruva) Undated (780-793 A.D.).	Lokesvara temple of Lokamahadevi at Pattadakal	Badi-poddi (a courtesan)	*IA* XI, pp. 124ff.
14.	-do- Amogavarsha Undated (844-894 A.D.).	Siva temple at Aihole	Balakartara-bhatara	Annigeri, A.M., *ASK*, 17, p. 153.
15.	-do- King (?) Undated (c. 9th century A.D.).	Bhutesvara temple at Badami	Shridhara of Painga lineage	*Ibid.*, X, pp. 61ff.
16.	-do- Krishna II Undated (878-914 A.D.).	Hara	Lokate (Chellaketana family feudatory chief)	Annigeri, A.M., *DLSC*, 1940-40 to 1942-43, 2, p. 27.

17.	-do- Govinda IV 934 A.D.	Makutesvara temple at Mahakuta	*mahasamanta* Bappuarasa	*IA* X, pp. 104ff.
18.	-do- Khottigadeva 971 A.D.	Huccimalli temple II at Aihole	Santa-*gavunda*	*SII*, pt-i, 44.
19.	-do- King (?) c. 10th century A.D.	Bhutesvara at Badami	Kariya Sodiyamma (?)	*Ibid.*, XV, 520.
20.	**Chalukyas of Kalyana** Taila II 990-991 A.D.	Sindesvara at Bagalkot	*mahasamanta* Nagatiyarasa	*EI* III, pp. 230ff.
21.	-do- Irivabedanga Satyasraya 1004 A.D.	Brahmesvara at Tumbige	1. Setti-Brahmmayya (King's subordinate) 2. Aychakebbe (?)	*Ibid.*, XVII, pp. 7ff.
22.	-do- Ayyanadeva 1015 A.D.	Nagaresvara at Rugi	*mahasamanta* Devanarasa	*SI* XX, 19.
23.	-do- Jayasimha II 1019 A.D.	Nagaresvara at Aneya-Ruvige	1.Ballavarasa (?) 2. *mahasamanta* Dhanasangraha-yyarasa	*Ibid.*, 21.
24.	-do- 1024 A.D.	Re[bba]lesvara at Heggur	*mahasamanta* Aytavarmarasa	*Ibid.*, XI, pt-i, 62.
25.	-do- 1029 A.D.	Marasingesvara at Devapura	Queen Suggaladevi	*Ibid.*, XX, 23.
26.	-do- 1032 A.D.	1. *Mulasthana* temple at Kanthipattana 2. Kallesvara temple at Madalakeri	*mahasamanta*-Mailarasa	*Ibid.*, XI, pt-i. 67.
27.	-do-	Sivalaya at Bidarakundi	1. *mahasamanta*-Nagavarmarasa 2. Vavanayya-Nayaka (*urodeya*)	*Ibid.*, 66.

			3.[Ka]varaja (?) 4.Rechimayya (?)	
28.	-do- 1033 A.D.	1. Ballesvara of Tambedhadi 2. *Mulasthana* of Tambedhadi	Balikebe-*gavundi*	*Ibid.*, 68.
29.	-do-	Mallikarjuna at Badami	Pergade Kanchiya Chavayya	*Ibid.*, XV, 529.
30.	-do-	1. Puradakerideva 2. Sindesvara	*mahasamanta* Nagatiyarasa (feudatory chief)	*EI* III, pp. 230ff.
31.	-do- 1040 A.D.	Mulasthana Mahadeva at Benakana Vittage	Gavunda Pergade -Melayya	*SII* XX, 26.
32.	-do- 1041 A.D.	1.Bhogesvara at Khannavalli 2......me[sva]rada keri	*mahasamanta*-Go[pa]larasa	*Ibid.*, 27.
33.	-do- Somesvara I 1044 A.D.	Uttaresvara temple at Elemela	*mahasamanta*-Nayi........ (name effaced)	*Ibid.*, 30.
34.	-do- 1045 A.D.	Nagaresvara at Aneya Ruvige	*telligara-ayvatto-kkalu*	*Ibid.*, 45.
35.	-do- 1049 A.D.	Somesvara at Bagevadi	1.Queen Mailadevi 2. Ketayya 3. Revanayya (?) 4. Kalidasayya (son of Bachimayya-*setti*)	*Ibid.*, XI, pt-i. 83.
36.	-do-	1. Siddesvara 2. Hatakesvara 3. Bhairava 4. Mallikarjuna 5. Uttaresvara	Prabhu Marasingadeva (an administrator)	*Ibid.*, 85.
37.	**Unidentified Dynasty** Anonymous c. 8th century A.D.	Sivalaya	--	*Ibid.*, XV, 490.
38.	-do- c. 9th century	Naganatha temple at Nagarahal	--	*Ibid.*, 510.

	A.D.			
39.	-do- c. 10th century A.D.	Somesvara at Badami	Madideva (?)	*Ibid.*, 519.
40.	-do- 1022 A.D.	Kalideva of Savalige	*tantrapala* Vennamayya-nayaka	*Ibid.*, 527.
41.	-do- 1041 A.D.	*degula*	Bollabbe (daughter of Gommarasa)	*Ibid.*, XVIII, 331.

MYSORE DISTRICT

Thirty-six inscriptions referring to Saiva temples are found in this district. Of them, ten belong to the Gangas of Talakad, two belong to the Rashtrakutas, three belong to the Chalukyas of Varuna, thirteen belong to the Cholas and one belongs to the Hoysalas. The dynastic affiliation of seven records cannot be ascertained.

The Gangas of Talakad

The earliest inscription[207] found at Homma refers to the rule of King Konguni Muttarasa Sripurusha and is undated. But the King's reign was from 725 to 788 A.D.[208] It registers gifts of land to god Vinitesvara of Polma jointly by Devendra-tammadi, a Saiva priest and Muddegana (social identity unknown).

The second inscription[209] found at Heggotara in Chamarajanagara taluk, mentions the King to be Nitimarga-Permanadi, but Nitimarga I or II is not clear. Also the date mentioned is not proper, but on palaeographical grounds the inscription has been assigned to c. 9th century A.D. and to Nitimarga I[210]. It states that Chavundabbe, wife of Permanadi-*gavunda*, and daughter of Jogabbe, the illegitimate wife of Nitimarga-Permanadi, got a *degula* erected and granted

Teragala as property of the temple. This *degula* might be the same as the present Ramesvara temple[211].

The third inscription[212] found at Toremavu in Nanjangud taluk, on palaeographical grounds has been assigned to c. 9th century A.D. It is a damaged record and mentions the king as Satyavakya. Rachamalla I and II both had the secondary name of Satyavakya[213]. It records the name of Kaliyanna (social identity unknown), as a devotee of god Amalesvara.

The fourth inscription[214] is found at Basavanahalli in T.Narasipur taluk, and on palaeographical grounds it has been assigned to c. 10th century A.D. It can belong to the reign of King Marasimha II whose 6th regnal year (*vibha*) fell in 968-69[215]. It registers a gift of land by Ereyamma (social identity unknown) to the temple of Ereyangesvara. The gift was entrusted to the *sthanika* Srikantha-pandita-bhatara and the record was written by his disciple Lakulisvara-bhatara, perhaps of the Lakulisa sect.

The fifth inscription[216] found at Dodda Homma in Nanjangud taluk, dated 977 A.D., mentions the king to be Satyavakya Kongunivarma Permanadi, who is Rachmalla IV[217]. It states that Ayyapa-*gavunda* and the 12 natives of Piriya Homma made a gift of land, free of taxes for the services of god Mahadeva. The gift was entrusted to Kuchi-bhatara, a disciple of Balasakti-bhatara of Sakti-parishe. This temple was the *sthana* of Sakti-parishe. A reference to Chikkesvara temple is recorded while mentioning the boundaries of the gift land.

The sixth inscription[218] found at Madduru in Yalandur taluk, dated 982 A.D., does not name the king, and has been assigned to Rachamalla IV. It registers a gift of land by the 1000 brahmanas of Maldur, for the temple constructed by Pollayya (social identity unknown). It can be said that this temple

belonged to Saivism as this inscription is found on the northern wall of the Desesvara temple at Madduru.

The seventh inscription[219] found at Beluru in Mandya taluk, dated 997 A.D., mentions the king as Ganga-Permanadi, who is Rachamalla IV. This damaged record registers a land grant to god Mahadeva by Nalayya (social identity unknown).

The eighth inscription[220] found at Kunturu in Kollegala taluk has been assigned to c. 10th century A.D., and to King Kongunivarma Nitimarga Peramanadi, who is Rachamalla IV. It registers a gift of land by the 12 natives (*pannirbaru*) of the place to god Mahadeva and to Parama[satti]bhatara of the temple. Another land grant was given by the King to the same god mentioned as [Vi]nga Mahesvara.

The ninth inscription[221] found at Nagarle in Nanjangud taluk is undated, but on palaeographical grounds, it has been assigned to c. 10th century A.D. and the king mentioned is Satyavakya Kongunivarma Permanadi, who is Rachamalla IV. It states that Vidyadharayya (social identity unknown), obtaining land from the king, granted it to the Nannayya temple, for feeding students and ascetics. The thirteenth line of the inscription states that *gavare*-Bijayita planted *bilva* (the Bel) trees, which helps to infer that the Nannayya's temple belonged to Saivism.

The tenth inscription[222] found at Ganiganuru in Yalandur taluk is undated, but on palaeographical grounds, it has been assigned to c. 10th century A.D. The name of the ruling king is mentioned as Satyavakya-Permanadi. It is difficult to identify the exact name of the king as four or five Gangas of Talakad kings had the alternating title of Satyavakya in c. 10th century A.D.[223] it registers grants of land to god Arakuttisvara by Arakutti (Ghanarudra) of the Bali family. The grant

was entrusted to Sivasakti-bhattaraka who caused the temple to be made. Polalabbe (social identity unknown) also granted lands for the same temple.

The Rashtrakutas

The earliest inscription[224], a set of copper plates, found at Kadaba in Gubbi taluk of Tumkur district belonging to King Prabhutavarsha (Govinda III) is dated 812 A.D. The inscription is noticed here because it is stated to refer Kannesvara temple built by Krishna II, identified by some with the temple of that name in Kannambadi[225], though there is also a suggestion that it may be none other than the Kailasanatha temple Ellora[226]. Though this inscription is found in Tumukur district, it is placed in Mysore district as Kannambadi is located in Krishnarajapete taluk (Chamarajanagara taluk).

The second inscription[227] found at Atakur in Mandya taluk belonging to the reign of King Kannaradeva (Krishna III) is dated 949-50 A.D. It refers to a memorial stone set up in front of the Challesvara temple at Atakur for the hound of a warrior named Manalera, a subordinate of Ganga Butuga II (a feudatory of Krishna II) and to the deification of this heroic hound. The *gorava* of the Challesvara temple was assigned with the responsibility of conducting worship of this memorial. The hound is stated to have succumbed fighting against a wild boar.

The Chalukyas of Varuna

The earliest inscription[228] found at Kukkarahalli in Mysore taluk is undated, but on palaeographical grounds, it has been ascribed to c. 10th century A.D. It states that *mahasamanta* Narasingayya, the illustrious Chalukya chief, erected the Narasingesvara temple and granted the village Manalevadi to it. The second inscription[229] found at Varuna in Mysore taluk is undated, but has been

assigned to c. 10th century A.D. It states that *mahasamanta* Durga made a land grant for god Bhutesvara as *deva-bhoga* and entrusted it to Nannikartara-bhatara. The third inscription[230] found at the same place mentioned above, is undated, but on palaeographical grounds, it has been assigned to c. 10th century A.D. It states that *mahasamanta* Goggi granted a village named Aradagodupalli, as *deva-bhoga* for god Bhutesavara and entrusted it to Nannikartara-balara.

The Cholas

The earliest inscription[231] found at Kempanapura in T.Narasipur taluk belonging to the reign of King Chola-Narayana (Rajaraja I) is dated 991 A.D. It registers a land grant for the food of the ascetics and for repairs (of the temple) by Poleyya of Kelluru (social identity unknown), in the presence of god to Somarasi-bhattaraka of Isvara lineage. The name of the god and temple is not mentioned, but by the name of the donee, it can be infered that it was a Saiva temple.

The second inscription[232] found at Bannur in T. Narasipur taluk belonging to the reign of King Rajaraja I is undated, but it has been assigned to 1000 A.D. It registers grant of lands by a merchant named Madanmangalam from Tattana(u)r and probably by the *mahajanas*, to the subsidiary shrines (*tirumurram*) of the temple (*Sri Koyil*). The names of the deities and the temple are not clear as the inscription is badly damaged. The inscription is on the basement cornice of the *sukhanasi* of the Hanumantesvara temple.

The third inscription[233] found at the same place mentioned above is also undated, but on palaeographical grounds, it has been assigned to c. 10th century A.D. and to the reign of King Rajaraja I. It is a fragmentary record found on the temple basement mentioned above. It registers a grant of oil, rice, ghee and gold made over to the temple treasury (*devara bhandara*). Other details are lost.

The fourth inscription[234] found at Balamuri in Srirangapatna taluk belonging to the reign of King Rajaraja I is dated 1012-13 A.D. It states that *maha-dandanayaka* Panchavan-marayan made a gift of rice for the services of god Maha.... (effaced) of Balamuri (Balambu-tirtha) of Ballegula. The name 'Maha....' could refer to Siva. *Maha-dandanayaka* Panchavan-marayan is the name given to King Rajendra-Chola Deva I, when he was yet a prince[235].

About five inscriptions issued during the reign of King Rajendra Chola Deva I (from 5th to 9th), refer to Saiva temples. They are as follows:

The fifth inscription[236] found at Belatur in Heggadedevanakote taluk, is dated 1020 A.D. It records the renovation of the broken temple of Belaturu and the consecreation of *linga* by Basava-setti, chief of Nugu-Nadu. He performed *rudra-homa*, offered *bali* and gave a feast to thousand people. He, along with Jayangonda-Chola-Permmadi-*gavunda* of Belaturu, donated land and flower garden for the services of the god.

The sixth inscription[237] found at Nandigunda in Nanjangud Taluk is dated 1021 A.D. It records that Malla-*gavunda*, along with his father-in-law Erema and his son-in-law Kumbayya, constructed the Mallesvara temple at Nandigunda. A land grant was given by Malla-*gavunda* for the services of god Mallesvara.

The seventh inscription[238] found at Nagarle in Nanjangud taluk is dated 1027-28 A.D. It registers a gift of paddy annually to the *bhalara* who performs the worship (of god). The last portion of the inscription refers to the *matha* of Singha-parishe. The name of the god and the temple is not found in the inscription, but referring to *bhalara* and Singha-parishe, it can be inferred that the gift was given to a Saiva temple. Singha-parishe (Simha-parishe) is one of the sub-sects of Kalamukha sect.

The eighth inscription[239] found at Sutturu in Nanjangud taluk is dated 1032 A.D. It registers several land grants for the temples of Isana-Isvara-mudaiyar and *Mulasthana*-mudaiyar of Srotiyur, by the *mahajanas*, the *samaya* and *sabha*, and also by Puvina-*setti* and Chavundayya (social identity unknown). The temple of *Mulasthanadeva* was constructed by Gundabbe, wife of Marayya-*setti*, who also gave land grant to it. Her son Doreyya-*setti* made a similar gift to the same gods. The *sabha*, the *samaya* including the *nanadesi* made grants of money, land, and oil mill etc., for burning a perpetual lamp in the temple of Isana-Isvara-mudaiyar and for the maintenance of the tank. The gifts were entrusted to Brahamalinga-bhalara. A reference to the temple of Mahadeva is recorded while mentioning the boundaries of the flower garden.

The ninth inscription[240] found at Tadimalingi in T.Narasipur taluk is dated 1043-44 A.D. It registers land grants by the *nagarattar* (leading men of the city) at Jananadapuram in Idi-nad, of Gangai-konda-sola-valanad, in Mudigonda-sola-mandalam, to god Suddamellisvaram-Udaiya Mahadeva.

About four inscriptions issued during the reign of King Rajadhiraja I (from 10th to 13th), refer to Saiva temples. They are as follows:

The tenth inscription[241] found at Sagyam in Kollegal taluk is dated 1045-46 A.D. It records a land grant by Karaikkandaiyan (social identity unknown) to god Madeva at the instance of Rajendrasola-*gamunda*.

The eleventh inscription[242] found at Madhavamanti in T.Narasipur taluk is dated 1048 A.D. It is a fragmentary record registering a provision made for food offerings to god Rajarajavitankadeva by Pergade Rajarajan. *Vi-tanka* is a Sanskrit word meaning, a naturally formed *lingam*, as unchiselled[243]. It also means *svambhu* and not man-made.

The twelfth inscription[244] found at Chikkakati in Gundlupete taluk is dated 1049 A.D. It records the erection of a temple by Kesavabhatta in memory of his ancestors and the land grant given for the services of god Madeva. It also states that Makayya (social identity unknown) made a land grant for the services of god Chandrasekharadeva.

The thirteenth inscription[245] found at Kempanapura in Chamarajanagar taluk is undated. It registers an oil grant for the lamp of the god Kavarai-Isvaram-Udaiyar, by the mercantile organisation, probably the *tisai-ayirattainnurvar* of Ayyapolil (Ayyavole). It is interesting to note that this inscription records the conversion of a village named Velur alias Rajadhiraja-*Chaturppedimangalam* in Padi-nad into an *eri-Virapattanam* (a mercantile town) by the mercantile organisation.

The Hoysalas

A solitary inscription[246] found at Tonachi in Krishnarajapete taluk, refers to the reign of Tribhuvanamalla [Po]ysaladeva (Vinayaditya), who is also identified as the *mahamandalesvara* and is dated 1048-49 A.D. It registers a gift of income from the sale of produce and some taxes for the services of god Nagarisvara of Tolanchi by the King and by the *desis* of Talekadu-pattana, Edadore-1000, Kirunagara and Kalbappu-1000.

Unidentified Dynasties

An inscription[247] found at Hallada Madahalli in Gundlupete taluk has been assigned to c. 10th century A.D. This damaged epigraph refers to the Sivasthana of Bendavadi for which a land grant was added by one Keta-*gavunda*.

The second inscription[248] found at Bagali in Chamarajanagara taluk has been assigned to c. 10th century A.D. It registers a land grant by *mahasamanta*

Kachchaga Nirgundadeva, Perggade Jogapayya, a *senobhova* (name not clear) and 300 (?) others to Kuchi-bhattaraka, the preceptor (*vodeya*) of the Bhujangesvara temple of Balguliyur (Bagali) for his own maintenance. It also states that the donors gave Kuchi-bhattaraka the name of Nirgunda *gorava*.

The third inscription[249] found at Aladur in Chamarajanagara taluk, assigned to c. 10th century A.D., registers release of some tax dues for the services of god [Ham]mesvaradeva.

The fourth inscription[250] found at Kannambadi in Krishnarajapete (present Pandavapura) taluk has been assigned to c. 10-11th century A.D. It registers a land grant given for the services of god Saviyabbesvara by Bijjaya, who bore such titles as *abhimana-ganga, panatora-bhima* and *Annigere-raya.*

The fifth, a damaged inscription[251] found at Hadinadu in Nanjangud taluk has been assigned to c. 10-11th century A.D. It registers a grant for the services of god, by a Prabhu (a local chief) and some *gavundas*. The *sthanapati* Amritarasi-pandita, a Kalamukha priest, associated with the temple of this village, is referred in the record. The details help to infer that the temple was a Siva temple of the Kalamukha sect.

The sixth inscription[252] found at Kalkunda in Nanjangud taluk has been assigned to c. 10-11th century A.D. It states that Nagamayya (social identity unknown) established a *degula* at Mundageri and to this his two sons Bidivarayya and Muddeyya made a land grant. Somarasi, son of Brahamarasi, was incharge of this establishment. This helps to infer that the *degula* belonged to Saivism.

The seventh inscription[253] found at Kalkunda in Nanjangud taluk is dated 1017 A.D. It records that the *mahajanas* of Kalkunda made some cash grant for burning a perpetual lamp for god Mahadeva.

Table showing Saiva Temples and Images in Mysore District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Gangas of Talakad** Sripursha Undated (725-768 A.D.).	Vinitesvara at Polma (Pomma)	1.Devendra-tamma-di (Saiva priest) 2. Muddeegana (?)	*EC* IV (Rev.), Ch. 147; *Ibid.,* III, Ch. 63.
2.	-do- Nitimarga Permanadi I 882 A.D.	*degula* (probably Ramesvara temple)	Chavundabbe (wife of Permanadi-*gavunda*)	*ASMAR* 1930, pp. 144-145; *EC* IV (Rev.), Ch. 385
3.	-do- Rachamalla I or II c. 9th century A.D.	Amalesvara	Kaliyanna (?)	*ASMAR* 1946, pp. 42-43; *EC* III (Rev.), Nj. 180.
4.	-do- Marasimha II c. 10th century A.D.	Ereyangesvara temple	Ereyamma (?)	*ASMAR* 1938, pp. 188-190; *EC* V (Rev.), Tn. 320.
5.	-do- Rachamalla IV 977 A.D.	1.Mahadeva 2.Chikkesvara temple	Ayyappa-*gavunda* and the 12 natives of Priyahomma	*EC* III (Rev.), Nj. 294; Ibid., Nj. 183.

6.	-do- 982 A.D.	*degula* (probably Desesvara)	1.Pollayya (?) 2.1000 brahmanas of Maldur	*Ibid.*, IV (Rev.), Yl. 40; *Ibid.*, IV, Yl. 41.
7.	-do- 997 A.D.	Mahadeva	Nalayya (?)	*Ibid.*, VII (Rev.), Md. 67; *Ibid.*, III, Md. 78.
8.	-do- c. 10th century A.D.	1. Mahadeva ([Vi]nga Maheshvara)	King with *pannirabaru* 12 members of Kundatturu	*Ibid.*, IV (Rev.), Ko. 10.
9.	-do-	Nannayya (a Saiva temple) at Nagarale	Vidhyadharayya (?)	*Ibid.*, III (Rev.), Nj. 239. *Ibid.*, III, Nj. 155.
10.	-do- King (?) c. 10th century A.D.	Arakuttisvara	1.Sivasakti-bhattaraka (Saiva priest) 2.Polalabbe (?) 3. Arakutti from Bali family	*Ibid.*, IV (Rev.), Yl. 114; *Ibid.*, IV,Yl. 25.
11.	**Rashtrakutas** Govinda III 812 A.D.	Kannesvara temple	Akalavarsha (Krishna I)	*Ibid.*, XII, Gb. 61
12.	-do- Krishna III 949-950 A.D.	Challesvara temple at Atakur	--	*EI* II, pp. 167ff; *EC* VII (Rev.), Md. 42; *Ibid.*, III, Md. 41.
13.	**Chalukays of Varuna** *mahasamanta* Narasingayya Undated (c. 10th century A.D.).	Narasingesvara temple	*mahasamanta* Narasingayya	*Ibid.*, V (Rev.), My 223; *Ibid.*, XIV, My. 127.
14.	-do-	Bhutesvara	*mahasamanta-*	*Ibid.*, V

	mahasamanta Durga Undated (c. 10th century A.D.).		Durga	(Rev.), My 168; *Ibid.,* III, My. 36.
15.	-do- *mahasamanta* Goggi Undated (c. 10th century A.D.).	-do-	*mahasamanta*-Goggi	*Ibid.,* V (Rev.), My 169; *Ibid.,* III, My. 37.
16.	**Cholas** Rajaraja I 991 A.D.	.... deva (not clear)	Poleyya (?)	*Ibid.,* IV (Rev.), Ch. 145; *Ibid.,* III, TN. 135.
17.	-do- 1000 A.D.	Triumurram of Sri Koyil (Hanumantesvara at Bannuru)	Madanamangalam of Tattana(u)r	*Ibid.,* V (Rev.), TN 57; *Ibid.,* XIV, TN. 122.
18.	-do- c. 10th century A.D.	-do-	--	*Ibid.,* V (Rev.), TN 59; *Ibid.,* XIV, TN. 123a.
19.	-do- 1012-13 A.D.	Maha.........(name lost) of Balamburi	*maha-dandanayaka* Panchavan-marayan	*Ibid.,* VI (Rev.), Sr 78; *Ibid.,* III, Sr. 140.
20.	-do- Rajendra Chola Deva I 1020 A.D.	*linga* and *degula* at Belatur	1.Basava-*setti,* chief of Nugu-Nadu 2. Jayamgonda Chola Permmadi *gavunda*	*Ibid.,* III (Rev.), Hg. 58; *Ibid.,* IV, Hg. 16.
21.	-do- 1021 A.D.	Mallesvara of Nandigunda	1. Malla-*gavunda,* 2. Eremma 3. Kumbayya	*Ibid.,* III (Rev.), Nj. 201; *Ibid.,*

				III, Nj 134.
22.	-do- 1027-28 A.D.	Saiva temple	--	*Ibid.*, III (Rev.), Nj. 241; *Ibid.*, IV, Nj. 157.
23.	-do- 1032 A.D.	1. Isana-Isvara-mudaiyar 2. *Mulasthana*-mudaiyar 3. Mahadeva, all at Srotriyur	1. *mahajanas* 2. *sabha,* 3. *samaya* (guild), 4. Chavundayya 5. Gundabbe (wife of Marayya-*setti*)	*Ibid.*, III (Rev.), Nj. 215; *Ibid.*, III, Nj. 164.
24.	-do- 1043-44 A.D.	Suddamallisvaram-Udaiya Mahadeva at Jananadapuram	*nagarattar* (leading men of the city) of Jananadapuram	*Ibid.*, V (Rev.), TN. 239; *Ibid.*, XIV, TN. 38.
25.	-do- Rajadhiraja 1045-46 A.D.	Madeva	Karaikkandaiyan (?)	*Ibid.*, IV (Rev.), Ko. 65.
26.	-do- 1048 A.D.	Rajaraja-Vitankadeva	Pergade Rajarajan	*Ibid.*, V (Rev.), TN. 247; *Ibid.*, III, TN. 48.
27.	-do- 1049 A.D.	1. Madeva 2. Chandrasekhar-deva	Kesavabhatta and Makayya (?)	*Ibid.*, III (Rev.), Gu. 56; *Ibid.*, IV, Gu. 93.
28.	-do-. Undated (1018-1054 A.D.)	Kavarai-Isvaram-Udaiyar	*tisai-ayirattainnurruvar* (a merchant-guild) of Ayyaapoli (Ayyavole)	*Ibid.*, IV (Rev.), Ch. 146; *Ibid.*, III, TN. 138.
29.	**Hoysala** Vinayaditya	Nagarisvara of Tolanchi	King and the *desis* of 18 *vishayas*	*Ibid.*, VI (Rev.),

	1048-49 A.D.			Kr. 50.
30.	**Unidentified Dynasty** Anonymous c. 10th century A.D.	Sivasthana of Bendavadi	Ketappa-*gavunda*	*Ibid.*, III (Rev.), Gu. 82; *Ibid.*, IV, Gu. 83.
31.	-do-	Bhujangesvara at Balguliyur (Bagali)	1. *mahasamanta* Kachchaga Nirgundeva 2. Perggade Jogappayya 3. *senobava* and 300 (?) others	*Ibid.*, IV (Rev.), Ch. 114, *Ibid.*, IV, Ch. 18.
32.	-do-	[Hamm]esvara	--	*Ibid.*, IV (Rev.), Ch. 109.
33.	-do-	Saviyabbesvara	Bijjayya (lord of Annigere)	*Ibid.*, VI (Rev.), pp. 43, *Ibid.*, XIV, Kr. 33.
34.	-do- c. 10 – 11th century A.D.	Name not clear	Prabhu (local chief) some *gavundas*	*ASMAR* 1944, pp. 158-159.
35.	-do-	*degula*	Nagamayya, and his sons Bidivayya and Muddayya	*EC* III (Rev.), Nj. 253; *Ibid.*, 148.
36.	-do- 1017 A.D.	Mahadeva temple	*mahajanas* of Kalkunda	*Ibid.*, VI (Rev.), Nj. 254, *Ibid.*, III, Nj. 149.

SHIMOGA DISTRICT

Thirty-three inscriptions referring to Saiva temples have been found in this district. Of them, one belongs to the Chutus, three to the Kadambas of Banavasi, four to the Rashtrakutas, one to the Gangas of Talakad and twenty-one to the Chalukyas of Kalyana. The dynastic affiliation of three records cannot be ascertained.

The Chutus

The inscription[254] found at Malavalli in Shikaripur taluk belonging to the reign of King Vinhukada Chutukulananda Satakarni I, does not clearly mention the date. It is said to be dated in the second year of the rule of the king, which fallas in 3rd century A.D.[255] It refers to a command issued by the king to one of his land revenue officers (*mahavalabham-rajjukam*), relating to the village Sahalatavi granted free of all taxes to a brahmana named Kondamana for the enjoyment of god Malapali (god Siva).

The Kadambas of Banavasi

The earliest inscription[256] also found at Malavalli in Shikaripur taluk, referring to the rule of King Siva [skanda]varma is undated and assigned to c. 3rd – 4th century A.D. It refers to the renewal of the grant specificed in the Chutu record, to Nagadatta, a brahamana of Kaundinya-gotra, belonging to Kondamana family, for the worship of Malapalideva. Sivaskandavarma referred to in this record is suggested to be a minor chieftain of the Kadambas[257].

The second inscription[258] found at Talagunda in Shikaripur taluk belonging to the reign of King Kakusthavarma and his son Santivarma is undated. This indicates that Kakusthavarma's son Santivarma had assumed office as an heir apparent when his father was alive[259]. So the date of the inscription can be

assigned to 450 A.D. It refers to a tank got excavated by King Kakusthavarma to serve the needs of the Mahadeva (*Bhava*) temple at Talagunda. It is intresting to note that this eternal *Sthanu* (*Sivalinga*) had earlier attracted the devotion of Satakarni, probably of the Satavahana dynasty. It is opined that the Satakarni could probably be King Gautamiputra Satakarni[260].

The third inscription[261] found at Sivalli in Shikaripur taluk belonging to the reign of King Krishnavarma II is dated 523 A.D. It registers a grant of six *nivarttanas* of land called *Niduvol* measured by the Karpatesvara measuring rod to the brahmana Ravisvamin. The name of the land measure was a standardized measure obviously used in the name of a deity called Karpatesvara.

The Rashtrakutas

The earliest inscription[262], a copper-plate (find spot unknown), belonging to the reign of King Prabhuvatavarsha Govinda-bhatara (Govinda III) is dated 804 A.D. It records renewal of a land grant made by the king to a *gorava* named Sivadhari, which had been previously given to the *tirtha* (sacred place) called Ramesvara by the King Kirtivarma (II ?) of the Chalukyas of Badami. This *tirtha* located on the opposite side of the bank of the river Tungabhadra may have had a temple of god Siva.

The second inscription[263] found at Salur in Shikaripur taluk belonging to the reign of King Amogavarsha I is dated 870 A.D. It registers a land-grant given to the 1000 *mahajanas* of Salur who were worshippers of god Panchikesvara, by *urodeya* Madaya and his descendants. They are also said to have collected one *padi* (a measurement = one and half of *seer*) and to have been worshipping the gold after taKing it in procession out of their house, Panchikesvara, and reciting certain sacred texts (*mantras*). Panchikesvara is referred in the Hoysala inscriptions[264] also.

The third inscription[265] found at Gauja-*agrahara* in Shikaripur taluk, issued during the reign of King Kannaradeva (Krishna II), is undated, but it has been assigned to 890 A.D.[266] It seems to register some donations given for god Gautemesvara of this *agrahara*. The temple appears to date from about the Rashtrakuta period[267].

The fourth inscription[268] found at Hechche in Sorab taluk belonging to the reign of King Kannaradeva (Krishna III) is dated 939 A.D. It states that *mahasamanta*-Machideva along with Chatteya of Banavasi (social identity unknown), gave a piece of land for the services of god Srikanthesvara at the village Kuluga in Edenad-70. It was recived by Rudrasakti-pandita-deva. *Mahasamanta*-Machideva is also stated to have made another land-grant to the Atmana-*degula* by washing the feet of Brahmabhojenga-paramasvami.

The Gangas of Talakad

A solitary inscription[269] found at Alahalli in Shimoga taluk belonging to the reign of King Butuga II is undated, but on palaeographical grounds, it has been assigned to the first half of c. 10th century A.D.[270] It states that, with the consent of King Butuga, his queen Chikkabbe granted a tank for the services of god (name unknown) in the hands of Isanasiva, a Saiva priest. The rest of the details of this temple are not available.

The Chalukyas of Kalyana

The earliest inscription[271] found at Sasaravalli in Shikaripur taluk belonging to the reign of King Satyasraya (Irivabedanga) is dated 1002 A.D. It states that Achayya-*gavunda*, his wife Arasabbe and his son together constructed a *degula* (name unknown), and donated *gosasa* and entrusted it to Amritarasi.

Since it was received by a Saiva priest, it can be inferred that the *degula* belonged to Saivism.

The second inscription[272] found at Nelluru in Sorab taluk belonging to the reign of King Vikramaditya V is dated 1012 A.D. It states that Ammana-*gavunda* and his wife Pittabe-*gavundi* established a temple and got a *linga* consecreated in it. Ammana-*gavunda's* brother-in-law Muddayya excavated a well and donated it to the temple.

About thirteen inscriptions issued during the reign of King Jagadekamalla Jayasimha II (from 3rd to 15th), refer to Saiva temples. They are as follows:

The third inscription[273] found at Bannuru in Shikaripur taluk is dated 1019 A.D. It registers a land grant given for the services of god Mahadeva of Banniyuru by a certain Biyala (soical identity unknown), son of Halliyanma and Jakkabbe.

The fourth inscription[274] found at Belagami (Balligave) in Shikaripur taluk is dated 1019 A.D. It states that *mahamandalesvara* Kundavarmarasa repaired the Nandikesvara temple of *Mulasthana,* and donated a piece of land for its maintenance in the hands of *muliga*-Sivasaktideva. It also records a land grant, probably by Kundavarmarasa, to the temple of Chatrumukha that was located to the east of Mulasthana Nandikesvara.

The fifth, a badly damaged inscription[275] found at Kalluru in Sorab taluk is dated 1023 A.D. It reveals the installation of a *linga*. The other details are lost.

The sixth inscription[276] found at Belagami (Balligave) in Shikaripur taluk is dated 1025 A.D. It states that the King at the request of Kundaraja, the governor of Vanavasadesa (Vanavasadhipati), made a grant comprising a piece of land, two shops and a flower-garden for the services and up-keep of

Kalidevesvara Svayambhdeva temple. The gift was entrusted to Sivasakti-pandita, a high priest of the Kalamukha sect. A reference to the temple of Bidiresvara is found while mentioning the boundaries of the land grant made to the Kalidevesvara Svayambhudeva temple.

The seventh inscription[277] found at Talagunda in Shikaripur taluk is dated 1029 A.D. It registers a land grant, (measured by the rod called *Sri-Pranavesvara devara gadimbada gale)* made by the 32,000 inhabitants of Agrahara Sthanakundura (Talagunda), perhaps to the temple of Pranavesvara. Pranavesvara is earlier mentioned in the records of the Kadambas of Banavasi as Mahadeva[278].

The eighth inscription[279] found at Kudagere in Shikaripur taluk is dated 1031 A.D. It states that *mahasamanta* Satyasrayadeva took a holy bath in the Kudala-tirth on the occasion of *Uttarayana Sankranti*, and made a land grant for the services of gods Pingalesvara and Svayambhudeva of *Mulasthana* and entrusted it to Santasiva-bhalara, disciple of Balachandra-jiya.

The ninth inscription[280] found at Begur in Shikaripur taluk is dated 1032 A.D. It states that Marasinga-*gavunda* alias Jagadekamalla-*gavunda* of Behur (Begur) repaired the Sivalaya built by his brother Deka-*gavunda* and granted a piece of land and six oil-mills for the services of the god in the Sivalaya at Behur.

The tenth inscription[281] found at Kuppagadde in Sorab taluk is dated 1033 A.D. It records that *maha-samantadhipati* Alayya fought a battle against the *mandalika* Kundama of Kuppagadde and died. To commemorate his death, his son *mahasamanta* Jayasingadeva constructed a temple named Alesvara in the Agrahara Kuppagadde, and granted a piece of land for the services of the god and entrusted it to a *gorava*.

The eleventh inscription[282] found at Belagami (Balligave) in Shikaripur taluk is dated 1036 A.D. It registers a land grant by the king for the services and up-keep of a Saiva temple. This temple built for Panchalinga is stated to have been originally consecreated by the Pandavas. The temple had become a *Kalamukhi brahmacharisthana* and the grant was received by Lakulisvara-pandita alias Vadirudraguna. This example shows the narrowing gap between the Lakulisas and *Kalamukhas* in the early 11th century A.D. in Karnataka.

The twelfth inscription[283] found at the same place mentioned above is dated 1039 A.D. It states that the king established the temple of Siddhesvara at Benakanahola, and made a land grant for the worship of this god as well as for the maintenence of ascetics and students. It was entrusted to Kriyasakti-panditadeva of Kalamukha sect.

The thirteenth inscription[284] found at Achapura in Sagar taluk is dated 1042 A.D. It states that *mahasamanta* Gonarasa converted the village Andhasura into an *agrahara* and gave it to Kumarasvamibhatta-Somayaji. He constructed the Gonesvara temple and entrusted the *matha* attached to it to Kriyasakti-pandita, disciple of Vadirudra-pandita of Parvatavali of Kalamukha sect. He also made the village Manbala in Andhasura-12 a *gorava-vada* (a settlement of Saiva mendicants) and also settled the ascetics in it.

The fourteenth inscription[285] found at the same place mentioned above is dated 1042 A.D. It records the construction of the tank by *mahamandalesvara* Gonarasa, and a land grant to Agrahara Andhasura which was entrusted to Kumarabhatta-Somayaji.

The fifteenth, a badly damaged inscription[286] found at Hireuda in Channagiri taluk is undated. It refers to a Sivalaya but no other details are found.

About six inscriptions, issued during the reign of King Trailokayamalla Somesvara I (from 16th to 21st), refer to Saiva temples. They are as follows:

The sixteenth inscription[287] found at Balligave in Shikaripur taluk is dated 1046 A.D. A reference to Ramesvara temple is found while mentioning the boundaries of a gift land donated by *mahamandalesvara* Singanna-devarasa to the temple of goddess Bhagavati-Balliyabbe at Balligave.

The seventeenth inscription[288] found at same place mentioned above is dated 1047 A.D. It states that *mahamandalesvara* Chamundarayarasa erected the pillar of *gandabherunda* in front of the Jagadekamallesvara temple and made a land grant for the maintenance of the temple of god Bherundesvara and entrusted it to Anantasivacarya.

The eighteenth inscription[289] found at Hirekogaluru in Channagiri taluk is dated 1047 A.D. It states that Subhatunga, the *nalgavunda,* installed god Subhatungesvara and entrusted the land to Chandrabharana-pandita for the ascetics of the *matha.*

The nineteenth inscription[290] found at Balligave in Shikaripur taluk is dated 1048 A.D. It mentions the construction of Isvara-nilaya by Nagavarma-Vibhu (a local chief) at the instance of Raya, probably Chamundaraya, the *mahamandalesvara* of Banavasi-12000.

The twentieth inscription[291] found at Arakere in Honnali taluk is dated 1048 A.D. It states that Kesimayya, the *urodeya* of Arakere, donated some land to the Nagesvara temple and to the *matha* attached to it. The grant was entrusted to a *pandita* (name damaged).

The twenty-first inscription[292] found at Begur in Shikaripur taluk is dated 1049 A.D. This inscription is found on the same stone tablet dated 1032 A.D.,

belonging to the King Jayasimha II. It registers a land grant by Jogayya, the *manniya* (*manneya*) for the services of god Mallikarjuna of Behur (Begur). It was entrusted to a disciple (name damaged) of Kashmira-panditadeva, a supporter of the Sakti-parishe branch of the Kalamukha sect. The temple of Mallikarjuna may have been the one called Sivalaya in the record dated 1032 A.D.

Unidentified Dynasties

A fragmentary inscription[293] found at Humcha in Nagar taluk is dated 800 A.D. It praises the *degula* of Masara-Jakkayya, located north of Mannekheta. Masara-Jakkayya is stated to be a dedicated devotee of Siva. Mannekheta of this record is the same one which was better known as Pombuchcha (present Humcha), the capital-city of the Santaras[294].

The second inscription[295] found at Mangalur in Sorab taluk issued under Chattigadeva is dated 968 A.D. It is not possible to assign this record to any dynasty. It states the establishment of a temple (name damaged) by a *pergade* and a land grant given by Chattayyadeva to the god, after washing the feet of the *mahajanas*. A reference to a *gorava* is recorded in the last part of the inscription.

The third inscription[296] found at Koggattur in Channagiri taluk is dated 1050 A.D. It appears to refer to the construction of Trikuta temple, named Sri Virasomanatha, by some *settis* and to a land-grant given by a group of *sahanis* (generals), *manneya* Singa Chattarasa of the 1000-nad the *nal-prabhu* Biragauda and other *gaudas* of Biliche-70. Being a *trikuta* temple, it served as an abode of gods Virasomanatha, Prasannasomanatha and Sambhudeva.

Table showing Saiva Temples and Images in Shimoga District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Chutus** Vinhukada Chutukulananda Satakarni I 3rd century A.D.	God of Malapali at Malavalli	King	*EC* VII, Sk. 263.
2.	**Kadambas of Banavasi** Siva[skanda]-varma c. 3rd - 4th century A.D.	-do-	King	*Ibid.*, 264.
3.	-do- Kakusthavarma Undated (450 A.D.)	Mahadeva (bhava) temple at Talagunda	King	*Ibid.*, 176.
4.	-do- Krishnavarma II 523 A.D.	Karpatesvara	King	Gopal, B. R., *CKI*, Vol. I, 39.
5.	**Rashtrakutas** Govinda III 804 A.D.	Ramesvara tirtha	King	*IA* XI, pp. 125ff.
6.	-do- Amogavarsha I 870 A.D.	Panchikesvara	*urodeya* Madaya	*ASMAR* 1927, pp. 133-134.
7.	-do- Krishna II 890 A.D.	Gautamesvara of Gauja	--	*EC* VII, Sk. 45 (b)
8.	-do- Krishna III 933 A.D.	Srikantesvara at Kuluga	1. *mahasamantha* Machideva 2. Chatteya (?)	*Ibid.*, VIII, Sb. 476.
9.	**Gangas of Talakad** Butuga II Undated (early half of the 10th century	God (name not found)	1. King 2. Queen Chikkabbe	*Ibid.*, VII, Sh. 96.

	A.D.)			
10.	**Chalukyas of Kalyana** Satyasraya 1002 A.D.	*degula* (name effaced)	Achayya-*gavunda*, his wife and son.	*ASMAR* 1942, p. 190.
11.	-do- Vikradamaditya V 1012 A.D.	*linga* at Nelluru	1. Ammana-*gavunda,* his wife Pittabbe-*gavundi* 2. Muddyya (?)	*EC* VIII, Sb. 471.
12.	-do- Jayasimha II 1019 A.D.	Mahadeva of Banniyur	Biyala (?)	*ASMAR* 1929, p. 234.
13.	-do-	1. Mulasthana Nandikesvara temple 2.Chaturmukhadeva temple	*mahamandalesvara* Kundavarmarasa	*EC* VII, Sk. 125.
14.	-do- 1023 A.D.	*linga*	--	*Ibid.,* VIII, Sb. 283.
15.	-do- 1025 A.D.	1. Kalidevesvara Svayambhudeva 2. Bidiresvara	King	*ASMAR* 1929, pp. 238-240.
16.	-do- 1029 A.D.	Pranavesvaradeva	32,000 residents of Sthanakundura	*EC* VII, Sk. 177.
17.	-do- 1031 A.D.	1. Pingalesvara 2. Svayambhudeva at Mulasthana	*mahasamanta* Satyarayadeva	*Ibid.,* Sk. 30.
18.	-do- 1032 A.D.	Sivalaya at Begur	Marasinga-*gavunda*	*Ibid.,* Sk. 20a.
19.	-do- 1033 A.D.	Alesvara at Kuppagadde	*mahasamanta* Jayasinghadeva	*Ibid.,* VIII, Sb. 184.
20.	-do- 1036 A.D.	Panchalinga temple	King	*Ibid.,* VII, Sk. 126.
21.	-do- 1039 A.D.	Siddhesvara of Benakanakola	King	*Ibid.,* 153.
22.	-do- 1042 A.D.	Gonesvara at Andhasura	*mahasamanta* Gonarasa	*Ibid.,* VIII, Sa 108 (bis).
23.	-do-	-do-	-do-	*Ibid.,* 109 (bis).
24.	-do-	Sivalaya at	--	*ASMAR*

	Undated (1018-1044 A.D.)	Hirevuda		1935, pp. 111-112.
25.	-do- Somesvara I 1046 A.D.	Ramesvara temple at Balligave	--	*EC* VII, Sk. 323.
26.	-do- 1047 A.D.	1. Jagadekamalle-svara temple 2. Bherundesvara	*mahamandalesvara* Chamundarayarasa	*Ibid.*, 151.
27.	-do-	Subhatungesvara	*nalgavunda* Subhatunga	*ID.*, Vol.17, pp. 50ff.
28.	-do- 1048 A.D.	Isvara-nilaya	Nagavarma-Vibhu (an administrator)	*EC* VII, Sk. 120.
29.	-do-	Nagesvara at Arakere	*urodeya* Kesimayya	*Ibid.*, Hl. 107.
30.	-do- 1049 A.D.	Mallikarjuna at Behur (Begur)	*manneya* Jogayya	*Ibid.*, Sk. 20b.
31.	**Unidentified Dynasty** Anonymous 800 A.D.	*degula* at Manyakheta (Humcha)	Masara-Jakkayya (?)	*Ibid.*, VIII, Ng. 62.
32.	-do- Chattigadeva 968 A.D.	Temple (name unknown)	1. *pergade* 2. Chattayyadeva(?)	*Ibid.*, Sb. 465.
33.	-do- 1050 A.D.	Vira-Somanatha at Huligere, a *trikuta* temple	1. *manneya* Singa Chattarasa 2. *sahanis* 3. *nalprabhu*-Biragauda 4. other *gaudas* of Bilichi-70	*Ibid.*, VII, Ch. 32.

RAICHUR DISTRICT

Twenty-five inscriptions belonging to Saiva temples are found in this district. Of them, three belong to the Rashtrakutas and twenty to the Chalukyas of Kalyana. The dynastic affiliation of two records cannot be ascertained.

The Rashtrakutas

The earliest inscription[297] found at Banniganuru in Sindhanuru taluk belonging to the reign of King Kannaradeva (Krishna II) is dated 911 A.D. It registers a land grant given by the king for '...mivamesvara' of Ballanamaganuru. From the suffix '*esvara*', it can be assumed that the temple belonged to god Siva.

Another inscription[298] of the same king mentioned above, found at Diddigi in Sindhanuru taluk is dated 911 A.D. It registers the grant of the Agrahara Dhelduge (Diddigi) to a certain Kalabhatta on the occasion of *Kannesankranti*, in front of Kamakoti Bhalari of Kanchi. If the latter were a reference made to Kamakoti deity of Kanchi, we may have to presume that a shrine or a temple of this deity existed at Diddigi. It also registers some land grants given to god Subrahmanya, god Ramesvara, god Somesvara and god Chikka Bikesvara.

The third inscription[299] found at Kalmala in Raichur taluk belonging to the reign of King Kannaradeva (Krishna III) is dated 941 A.D. It registers a land grant by the King Kannardeva along with *mahasamanta* Buttarasa and his wife Pittabbe, to the services of god Mallikarjauna. The grant was entrusted to a Saiva priest named Devarasi.

The Chalukyas of Kalyana

The earliest inscription[300] found at Madinuru in Koppal taluk belonging to the reign of King Ahvamalladeva (Taila II) is dated 973 A.D. It registers grants

given for the services of *Mulasthanadeva* out of the grants given to god Somesvara, by [Dhama]nayaka Kesavadeva.

The second inscription[301] of the same king mentioned above, found at Talakal in Yalburga taluk is dated 991 A.D. It registers land grant to Nagalesvara temple at Talakallu by *mahasamanta* Sobhanarasa. It was entrusted to Amritarasi-bhalara, a disciple of Sankarasi-bhatara.

The third inscription[302] of the same king mentioned above, found at Belgurki in Sindhanur taluk is dated 992 A.D. It is damaged and only refers to god Mahadeva in the Agrahara Bilgurki.

About five inscriptions issued during the reign of King Satyasraya Irivabedanga (from 4th to 8th), refer to Saiva temples. They are as follows:

The fourth, a damaged inscription[303] found at Belagere in Yalburga taluk is dated 1002 A.D. It registers a land grant by *mahasamanta* Sobhanarasa to god Sobhanesvara of Belagere (Balangere).

The fifth inscription[304] found at the same place mentioned above, is undated. It refers to Balangere as a *brahmapuri* having *mahajanas* and to the temples of Svayambhudeva and Sobhanesvara. A reference to Jagavinda-panditadeva's disciple who was a priest (name effaced) of the Sobhanesvara temple is recordrd.

The sixth inscription[305] found at Kalluru in Yalaburga taluk is dated 1002 A.D. It registers the grant of the village Kolivada by *mahasamanta* Sobhanarasa, a staunch devotee of *mahesvara dharma*, for the services of god Sobhanesvara.

The seventh inscription[306] found at Kukkunur in Yalaburga taluk is dated 1005 A.D. It states that Isvara-*setti* installed two pinnacles to a temple, built a *mukhamantapa* (*mukhasale*) and endowed a cash grant of 100 *gadyanas*, for the

maintenance of the hall enclosure and entrusted it to Agasti-jiya, a disciple of Chola-pandita of Hosamatha. It also registers some grants given by the residents of Kukkanuru for god Gavaresvara on the occasion of installation. This temple probably was a *dvikuta* built by Isvara-setti.

The eighth inscription[307] found at the same place mentioned above, is dated 1005 A.D. It registers a cash grant (*gadyana*), given for god (probably Gavaresvara), which was entrusted to a disciple of Chola Somesvara-pandita of the Hosamatha. As the inscription is damaged the name of the god, temple and the donee (Saiva priest) are lost.

The ninth inscription[308] found at Navile in Lingsugur taluk belonging to the reign of King Vikramaditya V is dated 1014 A.D. It refers to the purchase of land by Joga-Sivacharya from the three *sthanapatis* of Jadeya-Sankara temple for the purpose of donating it to the same temple to commemorate the death of his teacher Rajaguru-bhattaraka, who had embedded himself with Siva at the *tirthsthana* at Navile. Obviously, Rajaguru-bhattaraka had died here and this grant was made in his honour by his disciple. The record explicitly refers to the *paduka* (carved foot-prints) of Rajaguru, to which worship was offered by his disciple.

About ten inscriptions issued during the reign of King Jagadekamalla Jayasimha II (from 10th to 19th), refer to Saiva temples. They are as follows:

The tenth inscription[309] found at Maski in Lingsugur taluk is dated 1018 A.D. It registers a land-grant by Poti-*setti* (after purchasing the land) to the ascetics and brahamans of a *chatra* (feeding house) attached to the temple of *Mulasthana*.

The eleventh inscription[310] found at Devasuguru in Raichur taluk is dated 1022 A.D. It registers a land grant by *mahasamanta* and *mahamandalesvara* Chikkeyarasa for the services of god Sankesvara.

The twelfth inscription[311] found at Ganajali in Devadurga taluk is dated 1023 A.D. It registers a land grant by a certain Dasarasa for the services of god Nagesvara of Galagi (Ganajali).

The thirteenth inscription[312] found at Gotagi in Kushtagi taluk is dated 1024 A.D. It registers a land-grant by Padmaladevi, wife of King Jagadekamalladeva, for the services of god Svayambhu Kalideva of Govantge.

The fourteenth inscription[313] found at Maski in Lingsugur taluk is dated 1032 A.D. It registers a land-grant by the king for the service of the god in Ekajede temple at Piriya Mosangi.

The fifteenth inscription[314] found at Sivapura in Koppala taluk is dated 1033 A.D. It states that the king's son Trailokyamalla (Somesvara I) was ruling from Ka[tta]ra-nelevidu, and one of his *mahasamantas,* named Pamparsa, offered a piece of land for the services of god Somesvara of the hill (Bettada Somesvara).

The sixteenth inscription[315] found at Nugadoni in Manvi taluk is dated 1034 A.D. It registers a land-grant by *dandanayaka* Chakimayya for the services of god Mahadeva of Bimalakurike.

The seventeenth inscription[316] found at Ballatgi in Manvi taluk is dated 1036 A.D. It registers a land-grant by the king for the service of god Chandesvara of Ballanittige (Ballatgi). A Saiva priest named Vadi [Ga]jakaesari Sadyojata-pandita, seems to be the *sthanadhipati* of this temple.

The eighteenth inscription[317] found at Nugadoni in Manvi taluk is also dated 1036 A.D. It registers grants of the village Ballanittige, a house-site, an oil-

mill and a garden for the services of god [Ban] kesvara by king Jagadekamalla's wife Somaladevi, at the request of a certain Chandarati Marabbe and was entrusted to Gokarnarasi-jiya.

The nineteenth inscription[318] found at Maski in Lingsugur taluk is a badly damaged and undated record. It registers a land-grant given probably for the services of god Mahesvaradeva, but it is not clear who made the grant. Pottalakere, mentioned here, was ruled by Jayasimha II to which references are found in some earlier inscriptions[319].

The twentieth inscription[320] found at Kilarati in Lingsugur taluk belonging to the reign of King Trailokyamalladeva (Somesvara I) is dated 1046 A.D. It states that the prince Kumara Jayasingadeva offered a piece of land for the services of god Bhogesvara in the Agrahara Bannigola and entrusted the responsibility of maintaining this endowment to Devasingha-bhalara.

Unidentified Dynasties

An inscription[321] found at Malligimaduvu in Manvi taluk has been assigned to c. 10th century A.D. It records the gift of a house-site by Pulliyamma (social identity unknown) and some others, for the services of *Mulasthanadeva.* The ascetic Pattamanisiva *gorava* was probably the priest.

The second inscription[322] found at Arakeri in Yalaburga taluk is dated 1033 A.D. It registers a grant by Peggade Chavundamayya for the services of god Siddhesvara.

Table showing Saiva Temples and Images in Raichur District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Rashtrakutas** Krishna II 911 A.D.	...mivamesvara	King	*KUES:* VII, 43, pp. 415ff.
2.	-do- 918 A.D.	1. Subrahmanya-deva 2. Somesvaradeva 3. Ramesvaradeva 4. Chikka-Bikesvaradeva	--	*Ibid.,* 42, pp. 414ff.
3.	-do- Krishna III 941 A.D.	Mallikarjunadeva	1.Kannaradeva(King) 2.*mahasamanta* Buttarasa and his wife Pittabbe	*Ibid.,* 49, pp. 33-34.
4.	**Chalukyas of Kalyana** Taila II 973 A.D.	1. Mulasthanadeva 2. Somesvara	1. [Dhama]nayaka 2. Kesavadeva	*Ibid.,* II, 26, pp. 31ff.
5.	-do- 991 A.D.	Nagalesvara at Talakallu	*mahasamanta* Sobhanarasa	Desai, P.B., *Studies in Epigraphy,* 23, pp. 26ff.
6.	-do- 992 A.D.	Mahadeva at Agrahara Belgurki	--	*KUES:* VII, 49, pp. 419ff.
7.	-do- Irivabedanga 1002 A.D.	Sobhanesvara at Belagere	*mahasamanta* Sobhanarasa	*Ibid.,* 10, pp. 196ff.
8.	-do- Undated (973-1008 A.D.)	1. Sobhanesvara at Belagere 2. Svayambhudeva	--	*Ibid.,*II, 36, pp. 194-196.
9.	-do- 1002 A.D.	Sobhanesvara at Belagere	*mahasamanta* Sobhanarasa	*Ibid.,* 10, pp. 164ff.
10.	-do- 1005 A.D.	Gavaresvara at Kukkanur	Isvara-*setti* (a merchant) and the residents of	*HAS* XVIII, 1.

			Kukkanur	
11.	-do-	Deva (probably Gavaresvara at Kukkanur)	Isvara-*setti*	*KUES:* II, 51, pp. 224ff.
12.	-do- Vikramaditya V 1014 A.D.	Jadeya-Sankara temple at Navile	Jogasivacharya of Karadikal	*Ibid.*, VII, 11, pp. 143ff.
13.	-do- Jayasimha II 1018 A.D.	Mulasthana temple at Maski	Poti-*setti*	*ARIE* 1953-54, 'B', 245, p. 42.
14.	-do- 1022 A.D.	Sankesvara	*mahasamanta-mahamandalesvara* Chikkeyarasa	*KUES:* VII, 58, pp. 40ff.
15.	-do- 1023 A.D.	Nagesvara of Galagi (Ganajali)	Dasarasa (sub-ordinate)	*Ibid.*, 33, pp. 101ff.
16.	-do- 1024 A.D.	Svayambhu Kalideva of Govantge (Gotagi)	Padmaladevi (King's wife)	*Ibid.*, 3, pp. 279ff.
17.	-do- 1032 A.D.	Ekajedeya *degula* at Piriya Mosangi (Maski)	King	*Ibid.*, VII, 31, pp. 163ff.
18.	-do- 1033 A.D.	Bettada Somesvara	*mahasamanta* Pamparasa	*Ibid.*, II, 159, pp. 152ff.
19.	-do- 1034 A.D.	Mahadeva of Bimalakurike	*dandanayaka* Chakimayya	*Ibid.*, VII, 99, pp. 315ff.
20.	-do- 1036 A.D.	Chandesvara at Ballanittigi (Ballatgi)	King	*ARIE*, 1961-62, 'B', 536, p. 102.
21.	-do- 1036 A.D.	[Ban]kesvara of Ballanittige (Ballatgi)	Somaladevi (King's wife)	*KUES:* VII, 100, pp. 316ff.
22.	-do- Undated (1015-1044 A.D.)	Mahesvaradeva at Maski	--	*Ibid.*, 41, pp. 175ff.
23.	-do- Somesvara I 1046 A.D.	Bhogesvara in Agrahara Bannigola	Jayasingadeva (King's son)	*EI* XXXV, pp. 37ff.
24.	**Unidentified Dynasty**	Mulasthanadeva	1. Puliyamma of Malligemadu (?)	*KUES* : VII, 26, p. 248.

	Anonymous c. 10th century A.D.		2. some others (32 members)	
25.	-do- 1033 A.D.	Siddhesvara	Perggade Chavundamayya	Desai,P.B., *Studies in Epigraphy,* 41, pp. 45-46.

CHITRADURGA DISTRICT

Nineteen inscriptions belonging to Saiva temples are found in this district. Of them, ten belong to the Rashtrakutas, two to the Nolamba-Pallavas and four to the Chalukyas of Kalyana. The dynastic affiliation of three records cannot be ascertained.

The Rashtrakutas

The earliest inscription[323] found at Chikka-Madhure in Challakere taluk belonging to the reign of King Prabhutavarsha Pratapavaloka Sri Vallabha (Govinda III) is undated, but it has been assigned to 815 A.D.[324] It states that Gavaganabbe (devotee of Vishnu), wife of Nolamba chief Paramesvara-Pallavadi (Charuponnera) gave a piece of land to the Sivalaya erected by Nagamarabe (social identity unknown). The second inscription[325] also found at the same place mentioned above and belonging to the same King is dated 815 A.D.[326] It registers a land grant by Gavaganabbe, wife of Pallavadhiraja (Charuponnera) to Gavaganesvara temple at Madarikal established by her. The grant was entrusted to the priest Paramesvara, whose details are damaged in the inscription.

The third inscription[327] found at Isamudra in Chitradurga taluk belonging to the reign of King Amoghavarsha III is dated 937 A.D. It registers a grant of four villages to Goggi's temple by *mahasamanta* Kannayya. It was entrusted to

Dharmarasi-bhatara. The fourth inscription[328] also found at the same place mentioned above and belonging to the same king is dated 940 A.D. It registers grants of land and a garden for the services of god Bhogesvara and for the students of the *matha* attached to it by *mahasamanta* Kannarasa. The grant was entrusted to Balachandra-panditadeva.

About five inscriptions issued during the reign of King Akalavarsha Prithvivallabha Krishna III (from 5th to 9th), refer to Saiva temples. They are as follows:

The fifth inscription[329] found at Lakshmisagara in Chitradurga taluk is dated 941 A.D. It registers a grant of villages to Somayya (social identity damaged) by *mahasamanta* Kannayya, who donated the same to the temple of Somanata at Kallapunuse. The grant was received by a *bhalara* (name effaced).

The sixth inscription[330] found at Ramasagara in Molakalmuru taluk does not mention the name of the king and is dated 962 A.D. It states that a Saiva priest named Lingasiva-jiya collected money by begging alms from the public to erect a stone temple in the place of brick temple. It also states that the earlier brick-structure had been put up by Lord Rama himself, in memory of Jatayu which had succumbed while putting up a brave fight against Ravana on the Jatinga Ramesvara hill. Further it reveals that a land grant was given by a certain Malerasiga to the stone temple.

The seventh inscription[331] found at Adanur in Holalkere taluk does not mention the name of the king and is dated 964 A.D. It states that *mahasamanta* Kannayya's mother constructed the temple of Kantesvara and installed god Uma-Mahesvara their in. Some *gavundas* of Kiriyakere also gave a piece of land for the temple.

The eighth inscription[332] found at Adanur in Holalkere taluk is dated 965 A.D. It states that *mahasamanta* Goggiyamma donated some land at the village Guniyanuru for the Kannesvara temple constructed by his brother-in-law Gannayya (Kannayya). Poleyabbe, mother of Kannayya and a person named Sudrakayya (social identity unknown) also donated some land separately to the Kannesvara temple. The grant was entrusted to Shanti-bhatara and others.

The ninth inscription[333] found at Kallakambhada-halu in Holalkere taluk is dated 968 A.D. It states that *mahasamanta* Sudrakayya donated lands, gardens and house-sites to the Sidilesvara temple constructed by Sidilankarama (social identity unknown). The grant was confined to Divyalinga-bhalara. Another grant of land was given to the same priest by Kerasinga Nanniya-Sinda (a chief of Sindha's of Sindavadi).

The tenth inscription[334] found at Kyasapura in Chitradurga taluk belonging to the reign of King Nityavarshadeva Prithvivallabha (Khottiga) is dated 968 A.D. It records the construction of the Kalesvara temple at Kereyur by Annayya (social identity unknown) to which lands were given by *mahasamanta* Pandayya. A reference to another Saiva temple is found in this inscription. One of the witnesses to the land grant given to the Kalesvara temple at Kereyur was a priest named Khehara-satti (sakti). He belonged to the *matha* of the temple at the village Paratra.

The Nolamba-Pallavas

The earliest inscription[335] found at Mushtur in Jagalur taluk belonging to the reign of King Ayyappa-deva is dated 920 A.D. It refers to the construction of a temple and consecration of a Sivalinga placed on *panivattalu,* by Nathavarmma, a devotee (social identity unknown).

The second inscription[336] found at Vaddanahalli in Davangere taluk belonging to the reign of King Trailokyamalla-Nanni-Nolamba-Permmanadi-Deva is dated 1045 A.D. It states that Nagayya-nayaka, an in charge of the land tax department at Belvanuru, *urodeya* Maramayya and 120 *mahajanas* collectively gave a land grant to god Kalideva at Belvanur, which is a *Mulasthana.*

The Chalukyas of Kalyana

The earliest inscription[337] found at Sandekola in Chitradurga taluk belonging to the reign of King Taila II is dated 971 A.D. It registers a land grant given by *mahasamanta* Pandarasa to a temple at Pittagere. The name of the temple is effaced, but from the imprecatory verses it can be inferred that this temple belonged to Saivism.

The second inscription[338] found at Kolahalu in Chitradura taluk belonging to the reign of King Jagadekamalla (Jayasimha II) is dated 1028 A.D. It states that Beneka-*veggade* and Muddagauda donated some land to god Yadesvara of Kollahala (Kolahalu) for various purposes. The grant was committed to Benakarasi-pandita. The above mentioned patrons also donated a piece of land to god Kalideva of *Mulasthana.*

The third inscription[339] found at Mudihadadi in Davanagere taluk belonging to the same king is dated 1037 A.D. It states that Brahmadhiraja, the chief minister and also the *mannevergade* (superintendent of the royal palace)[340], constructed a temple for Brahmesvara and donated some land, which was entrusted to Brahmavedi-jiya.

The fourth inscription[341] found at Hadadi (Mudihadadi) in Davanagere taluk belonging to the reign of King Trailokyamalla (Somesvara I) is dated 1044

A.D. It registers the construction of a temple and a land grant given to it. As the inscription is damaged, it is difficult to find information regarding the donor or the name of the temple. Still to prove that it was a Saiva temple two evidences can be found. One is, of a witness to the land grant, who was also a member of the Panchamatha-sthana. The other evidence is that this inscription is engraved on a pillar in the enclosure of the Isvara temple at Hadadi.

Unidentified Dynasties

An inscription[342] found at Ganjigatti in Chitradurga taluk is undated, but has been assigned to c. 500 A.D. It registers a land grant by Chandiyammarasa for the services of god in Sulgalnad. The grant was entrusted to Vovakavaliga-bhatara.

The second inscription[343] found at Molakalumuru in Molakalumuru taluk belonging to the reign of King Ajavarma is dated 987 A.D. It states that the king and his wife Maliyabbarasi, donated some land for the services of god Lunkesvara, installed by the queen. The grant was entrusted to the care of Jiya-Kappad.

The third inscription[344] found at Ramasagara in Molakalumuru taluk is dated 1041 A.D. It refers to a grant made for the services of god Ramesvara by Kanaka-Mallarasa, an administrator.

Table showing Saiva Temples and Images in Chitradurga District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Rashtrakutas** Govinda III Undated (815 A.D.)	Gavaganesvara	1. Nagamarabe (?) 2. Gavaganabbe (wife of Nolamba chief	*EC* XI, Cl. 33.

			Charuponnera)	
2.	-do- 815 A.D.	-do-	Gavaganabbe	*Ibid.*, 34.
3.	-do- Amogavarsha III 937 A.D.	Goggi's temple	*mahasamanta* Kannayya	*Ibid.*, Cd. 76.
4.	-do- 940 A.D.	Bhogesvara temple	*mahasamanta* Kannarasa	*Ibid.*, 77.
5.	-do- Krishna III 947 A.D.	Somanatha temple at Kallapunuse	*mahasamanta* Kannayya	*Ibid.*, 49.
6.	-do- 962 A.D.	*degula*	1. Lingasiva-jiya (Saiva priest) 2. Malerasiga (?)	*Ibid.*, Mk. 27.
7.	-do- 964 A.D.	Kantesvara (god Uma-Mahesvara)	1. *mahasamanta* Kannayya's mother (name effaced) 2. some *gavundas*	*Ibid.*, Hk. 30.
8.	-do- 965 A.D.	Kannesvara	*mahasamanta* Goggiyamma, his brother-in-law Gannayya (Kannaya) and his mother Poleyabbe and Sudrakayya(?)	*Ibid.*, 33.
9.	-do- 968 A.D.	Sidilesvara	1.Sidilankarama(?) 2. *mahasamanta* Shudrakayya 3. Kerasiga-Nanniya Sinda (a chief of Sindas of Sindavadi)	*Ibid.*, 23.
10.	-do- Khottiga 968 A.D.	1. Kallesvara 2. Saiva temple	1. *mahasamantha* Pandayya 2. Annayya (?)	*Ibid.*, Cd. 50.
11.	**Nolamba-Pallavas** Ayyappa-deva 920 A.D.	*linga* installed in a temple	Nathavarma (?)	*Ibid.*, Jl. 29.
12.	-do-	Kalideva at	1. Nagayya-Nayaka	*Ibid.*, Dg.

	Trailokyamalla-Nanni-Nolamba-Pallava-Permandideva 1045 A.D.	Mulasthana Belvanur	(an incharge of land tax) 2. *urodeya* Maramayya 3. 120 *mahajanas*	20.
13.	**Chalukyas of Kalyana** Taila II 971 A.D.	Temple at Pittagere	*mahasamanta* Pandarasa	*Ibid.*, Cd. 25.
14.	-do- Jayasimha II 1028 A.D.	1. Yadesvara at Kollahala 2. Kalideva of Mulasthana	1. Benaka-*veggede* 2. Muddagauda	*Ibid.*, 64.
15.	-do- 1037 A.D.	Bramhesvara at Mudihadadi	Brahamadhiraja (*manevergede, mahamatya*)	*Ibid.*, Dg. 126.
16.	-do- Somesvara I 1044 A.D.	*degula*	--	*Ibid.*, 124.
17.	**Unidentified Dynasty** Anonymous c. 500 A.D.	God at Sulgalnad (name unknown)	Chandiyammarasa (?)	*Ibid.*, Ct. 24.
18.	-do- Ajavarma (?) 987 A.D.	Lunkesvara	King and his wife Maliyabbarasi	*Ibid.*, Mk. 40.
19.	-do- Anonymous 1041 A.D.	Ramesvara	Kanaka-Mallarasa (an administrator)	*Ibid.*, 33.

BANGALORE DISTRICT

Nineteen inscriptions belonging to Saiva temples are found in this district. Of them, three belong to the Gangas of Talakad, one to the Banas, two to the Rashtrakutas, one to the Nolamba-Pallavas and twelve to the Cholas.

The Gangas of Talakad

An inscription[345], found at Vartur in Hoskote taluk does not record the name of the king but is dated 855 A.D. It belongs to Nitimarga Ereganga I[346]. It registers a land grant by Lakha-*setti,* son of Rama-*setti*, for the services of god Gangadhara.

The second inscription[347] found at Nagondahalli in Bangalore taluk belonging to the reign of King Rachamalla Permanadi (I or II) is undated, but on paleographical grounds, it has been assigned to c. 9th century A.D. It states that a group of 90 members donated some land on the installation of god Shiva-Bhima.

The third inscription[348] found at Mogenahalli in Channapatna taluk belonging to the reign of King Nitimarga II, is undated but it has been assigned to 907 A.D.[349] It states that a Saiva priest Chillukadeva, the third (*muvadi*), was in charge of Shivamareshvara, Nagaresvara and Nitimargesvara temples.

The Banas

A solitary inscription[350] found at Dodda Beguru in Bangalore taluk belonging to a feudatory (*Samanta*) King Nanni Perbana-Nagattara is dated 890 A.D. It states that the king in order to commemorate the victory over Biravarma and Ballavarasa, constructed a temple for god Somanatha in Bempur, made some land grants for it and placed them in the hands of Divyasakti-bhatara.

The Rashtrakutas

The earliest inscription[351] found at Aradesahalli in Devanahalli taluk belonging to the reign of King Akalavarsha (Krishna II) is dated 900 A.D.[352] It merely refers to a Nandi-sthana. There are no details of any patron or of any grant given. Nandi is the recumbent bull placed in front of the chief shrine in a Siva temple.

The second inscription[353] found at Mudupalya in Magadi taluk belonging to the reign of King Kannaradeva (Krishna III) is dated 966 A.D. It refers to the construction of the Dadigesvara temple at Manne, commemorating the death of Dadiga, the eldest son of Ganga-gachchi (a *nal-gavunda*) by Ganga-Bhima (social identity unknown), the son of Ma....da named Durvinita.

The Nolamba-Pallavas

The solitary inscription[354] found at Bidaluru in Nelamangala taluk is dated 949 A.D. It does not mention the name of the king, but it has been assigned to King Iriva-Nolamba-Dileepa. It refers to a land grant given by Eramma-*gavunda* for the services of god Puresvara of Pura Ponnembele (an *agrahara*). It was entrusted to a *gorava* of the Devi temple at Begupura.

The Cholas

The earliest inscription[355] found at Malur in Channapatna taluk belonging to the reign of King Rajaraja I is dated 1000 A.D. The inscription is effaced, but the existing details mention that Sivanana-gandaraditta, the commander of the king, granted some land for the worship of a god installed in the temple of god Rajendrasimha-Isvaram-Udaiya at Periya Malavur.

About eleven inscriptions issued during the reign of King Rajendra-Chola-Deva I (from 2nd to 12th), refer to some Saiva temples. They are as follows:

The second inscription[356] found at Malurpatna in Channapatna taluk is dated 1013 A.D. It states that Kottayan alias Idava-*gamundan* and other inhabitants of Manalur gave a land grant to conduct the festival of the god Arumolidevesvaram-Udaiya-Mahadevar of Nigarili-Solapuram.

The third inscription[357] found at Dodda Malur in Channapatna taluk is dated 1014 A.D. A number of fragments copied at the Aprameya temple at

Dodda Malur records various grants, one of them on a stone built into the wall near the *garbhagriha* refers to a grant made to a Siva temple (by whom is not mentioned) called Rajendrasimhesvara.

The fourth inscription[358] found at Malur in Channapatna taluk having the same date mentioned above, states that ....Ivvaykki-Tonaiya-kkiramavitten (social identity unknown) after purchasing a certain land from the members of the assembly (*mahajanas*), granted it for the services of god Sri-Kaiyilasam-Udaiya-Paramasvamigal at Dodda Malur. The members of this village assembly protected the charity given to the god and called themselves *Mahesvaras*. *Mahesvaras* are the devotees of Pasupatha faith in Saivism[359].

The fifth inscription[360] found at the same place mentioned above is dated 1015 A.D. It states that Echchalayan's son Marayan of the *Barattuvaja-gotra* and other six members of the assembly of an *agrahara* named Sri-Ra...Madevi-Chcharuppedi-mangalam having received full payment in the form of gold (given by whom is not mentioned), gave certain lands as a tax-free *devadana* to god Arumolesvaram-Udaiyar of Nigarili-Solapuram.

The sixth inscription[361] found at Dodda Malur in Channapatna taluk is dated 1029 A.D. It is engraved on the south base of the Kailasesvara temple at Dodda Malur and records a land grant by Devanangaichchani, wife of the Brahman Aiyan Nakkaparan of Vallapakkam, of the Haritagotra, for the services of god Kailasesvara.

The seventh inscription[362] found at Malurpatna in Channapatna taluk, has the same date mentioned above. It is only a few fragments of stones that record gifts of twilight lamps given to the temple of Kailasam-Udaiya-Mahadevar at Kudalur alias Rajaraja-Chchaturppedimangalam. The name of the patron is not mentioned.

The eighth inscription[363] found at Soladevanahalli in Nelamangala taluk, has the same date mentioned above. It states that Vamanayya, a minister and *dandanayaka* erected Siddhesvara-bhavana in the memory of his *guru* Mauni-bhatara, who had attained *siddhi* and had departed. He also made a land grant for the services of god Siddhesvara. It also records that Rupasiva-pandita was the *achari* and the *odeya* (the head priest) of Siddhesvara-bhavana.

The ninth inscription[364] found at Ayigandapura in Nelamangala taluk is dated 1033 A.D. It states that the king at the request of certain *gavundas* and Manikka-*chetti,* gave a land-grant for the Siddhesvara temple constructed by *dandanayaka* Vamanayya at Kolisambuchchai in Kukkanur-nad.

The tenth inscription[365] found at Malur in Channapatna taluk is dated 1034 A.D. It states that the members of the great assembly of Rajendrasimha-Chchaturppedimangalam in Kilalai-nadu, having received gold from Vingala-kuttan (a servant of the King), purchased certain lands and gifted them for god Adavala-Rajendra-Sola-Singar and his consort set up in the temple of Rajendrasimha-Isvaram Udaiyar of Malur.

The eleventh inscription[366] found at Alur in Nelamangala taluk is dated 1038 A.D. It refers to the Siddhesvara temple constructed by *dandanayaka*-Vamanayya in 1033 A.D., while mentioning the boundaries of the land grant given for goddess Chamundesvari.

The twelfth inscription[367] found at Kodagodi in Hoskote taluk is dated 1043 A.D. It states that Permadi-*gamunda's* son Rajaraja-velan, the *gamunda* of Sannai-nadu constructed a tank at Pattandur with three sluices and set up the image of god Kettirapalar (Ksetrapala) along with two other gods.

Table showing Saiva Temples and Images in Bangalore District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Gangas of Talakad** Nitimarga Ereganga I 855 A.D.	Gangadhara at Vartur	Lakha-*setti*	*ASMAR* 1927, p. 34.
2.	-do- Rachamalla Permanadi (I or II) Undated (c. 9th century A.D.)	God Shiva-Bhima	Group of 90 members (?)	*EC* IX, Bn. 42.
3.	-do- Nitimarga II Undated (907 A.D.)	1. Shivamaresvara temple 2. Nagaresvara temple 3. Nitimargesvara temple	--	*Ibid.*, Cp. 48.
4.	**Banas** Nanni Perbana-Nagattara 890 A.D.	Somanatha temple at Bempur	King	*ID* 3(1), pp. 158-159.
5.	**Rashtrakutas** Krishna II 900 A.D.	Nandi-sthana	--	*EC* IX, Dv. 42.
6.	-do- Krishna III 966 A.D.	Dadigesvara temple at Manne	Gangabhima (?)	*Ibid.*, Mg. 75.
7.	**Nolamba-Pallavas** Iriva-Nolamba Dileepa 949 A.D.	Puresvara of Pura Ponnembele	Eramma-*gavunda*	*ID* 14, p. 28ff.
8.	**Cholas** Rajaraja I	Rajendra Simha-Isvaram-Udaiyar at	Sivanana-gandara-ditta (commander of	*EC* IX, Cp. 92.

	1000 A.D.	Periya Malavur	king)	
9.	-do- Rajendra Chola Deva I 1013 A.D.	Arumolidevesva-ram-Udaiyar-Mahadeva at Nigarali-Solapuram	1. Kottayan (alias Idava *gamundan*) 2. other residents	*Ibid.*, Cp. 135.
10.	-do- 1014 A.D.	Rajendrasimesvara temple at Dodda Malur	--	*ASMARS*: Vol.II, S. Settar, (Ed.), p. 130.
11.	-do-	Srikaiyilasam - Udaiya-Parama-svamigal at Dodda Malur	.....ivvykki-Tonaiya-kkirama-vitten (?)	*EC* IX, Cp. 88c.
12.	-do- 1015 A.D.	Arumolidevesvar am-Udaiya at Nigarali-Solapuram	1. Echchalayan's son Marayan 2. six members of the *agrahara*	*Ibid.*, 139.
13.	-do- 1029 A.D.	Kailasesvara	Devanangai-chchani, wife of a brahmana	Settar S., *op. cit.*, p. 129.
14.	-do-	Kailasam-Udaiya Mahadevar at Kudalur	--	*Ibid.*, pp. 129-130.
15.	-do-	Siddhesvara – bhavana at Soladevanahalli	*dandanayaka* Vamanayya (a minister)	*EC* IX, Nl. 1.
16.	-do- 1033 A.D.	-do-	1. King 2. Manikka-*chetti*	*Ibid.*, 37.
17.	-do- 1034 A.D.	Adavala-Rajendra-Sola-Singar in the temple of Rajendrasimha-Isvaram-Udaiyar at Malur	Members of the *agrahara* in Kilalai-nadu	*Ibid.*, Cp. 82.
18.	-do- 1038 A.D.	Siddhesvara - bhavana	--	*Ibid.*, Nl. 7a.
19.	-do- 1043 A.D.	Kettirapalar (Kshetrapala)	Rajaraja-velan (*gamunda* of Sannainadu)	*Ibid.*, Ht. 142.

GULBARGA DISTRICT

Of the seven inscriptions referring to Saiva temples in this district, three belong to the Rashtrakutas and four to the Chalukyas of Kalyana.

The Rashtrakutas

All the three inscriptions belong to the reign of King Krishna III.

The earliest inscription[368] found at Sirivala in Shahapur taluk is dated 939 A.D. The record is found at the front of the *agra-mandapa* in Isvara temple. It states that many dignitaries named Chamundarayya, Ponnayya, Ponneyya, Ajjayya etc, of the village, probably Sirivala, made certain cash grants to the temple referred.

The second inscription[369] found at Andola in Jevargi taluk is dated 958 A.D. It states that Kesimayya, the son of Pergade Gundugayya along with three other persons (named Jayabayya, Kiriya-Santa and Valajalbayya), installed the *linga* in the Gundagesvara temple, probably naming the temple after Kesimayya's father, Gundugayya.

The third inscription[370] found at Mudhol (Muduvalal) in Shahapur taluk is undated. It states that Guli-*gamunda*, along with another person (name lost), constructed a temple for god Mahadeva and donated a piece of land and an oil-mill for its services.

The Chalukyas of Kalyana

About four inscriptions issued during the reign of King Jagadekamalla Jayasimha II (from 1st to 4th), refer to Saiva temples. They are as follows:

The earliest inscription[371] found at Hunasigi in Shorapur (Shahapur) taluk is dated 1033 A.D. It states that Joganabbarasi, wife of Chanda, a subordinate to

the king, installed Sahasralingadeva at Aladakere and gave land-grants for the worship and maintenance of this temple as well as a *vidya-satra* (educational centre and feeding house).

The second inscription[372] found at Anabi in Shahapur taluk is dated 1034 A.D. It registers a land grant for the services of god Kudala Mallikarjuna at Alambe *agrahara* by Kesiyasinga, a subordinate of the King, along with Havadi (social identity unknown) and Madhusudanayya-nayaka.

The third inscription[373] found at Kalagi in Chitapur taluk is dated 1043 A.D. It registers a land grant for the services of god Somesvara. The details of the donor are lost.

The fourth inscription[374] found at Kulageri in Jevargi taluk is undated. It states that Sarvesvara temple was constructed and a piece of land was granted to it probably by a lady, a servant of a certain person named Singa. As there is a reference here to Santimayya, the *telliga* (an oil presser), who donated an oil-mill for the services of god Barbbesvara, it may be presumed that there was another Siva temple at this place.

Table showing Saiva Temples and Images in Gulbarga District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Rashtrakutas** Krishna III 939 A.D.	Isvara temple at Sirivala	Village dignitaries named Chamundarayya, Ponnayya, Ponneyya, Ajjayya etc.	Nagaraj Rao, M.S., "A New Group of Rashtrakuta Temples at Sirivala (Gulburga District)", *The Rashtrakutas*

				of Malkhed, B. R. Gopal (Ed.), pp. 291-293.
2.	-do- 958 A.D.	Gundagesvara linga	1. Kesimayya 2. Jayabbaya 3. Kiriyasanta 4. Valajalbbayya (?)	Shivanand, V. (Ed.), *Kannada Inscriptions from Hydrabad-Karnataka area of Nizam Dominion*, 1.
3.	-do- Undated (939-967 A.D.)	Mahadeva	1. Guli-*gavunda* 2. another person (name lost)	Thapar, B.K. (Ed.), *Indian Archaeology 1976-77 A Review*, 18, p. 59.
4.	**Chalukyas of Kalyana** Jayasimha II 1033 A.D.	Sahasralingadeva at Aladakere	Joganabbarasi (wife of Chanda, King's subordinate)	*ARIE* 1959-60, 'B'-481, p. 96.
5.	-do- 1034 A.D.	Kudala Mallikar-juna at Alambe *agrahara*	1. Kesiyasinga (king's subordinate) 2. Havadi (?) 3. Madhusudhana-yyanayaka (an administrator)	Gogi, Hanumakshi (Ed.), *KJS*, 1, p. 391.
6.	-do- 1043 A.D.	Somesvara	--	*ARIE* 1960-61, 'B'-495, p. 99.
7.	-do- Undated (1015-1044 A.D.)	1. Sarvesvaradeva 2. Barbbesvara	1. A *dasi* of Singa (name effaced) 2. Santimayya, a *telliga* (an oil-merchant)	Gogi, Hanumakshi (Ed.), *op. cit.*, 17, p. 293.

TUMKUR DISTRICT

Six inscriptions belonging to Saiva temples are found in this district. Of them, one belongs to the Gangas of Talakad, three to the Nolamba-Pallavas, one to the Chalukyas of Kalyana and one to the Cholas.

The Gangas of Talakad

A copper plate[375] found at Keregodi-Rangapura in Tiptur taluk belonging to the reign of King Rajamalla II is dated 900 A.D. It refers to the donation of the village Kedasur in Nirgunda-Vishaya for the renovation of the Isvara-alaya at Alur in Magare-Vishaya. Whether the donor was the King Rajamalla II or his brother Butuga, is not made clear. The grant was entrusted to Netrasivacharya, who belonged to the Sudha-Saiva order.

The Nolamba-Pallavas

The earliest inscription[376] found at Baragur in Sira taluk belonging to the reign of King Mahendradhiraja I is dated 878 A.D. It states that the king offered his own palace to construct a temple for Mahadeva and set up Mahendresvara. The motivation to construct this temple was to show his supremacy over his Kingdom. He donated the village Nanduru in Sire-nad for its services and up-keep. The grant was entrusted to Dinakarasoma-bhatara, belonging to *gauha gotra*, who was an expert in *mahavrata* (a religious vow).

The second inscription[377] found at the same place mentioned above belonging to the reign of King Ayyappa-Deva is dated 920 A.D. It registers a land grant by the king for the up-keep of two temples constructed by his queens Nagiyabbe and Heleyabe at Baragur, a *Mulasthana*. The land grants were entrusted to Vimalamati-bhatara, a Saiva priest.

The third inscription[378] found at Kamagondanahalli in Sira taluk belonging to the reign of King Dileeparasa is dated 943 A.D. It registers a grant of village Piriya-Banagere by the king for the services of god Naninnesvara. The grant was entrusted to Chilluka-bhatara, who belonged to the Lakulisa sect of Saivism.

The Chalukyas of Kalyana

An inscription[379] found at Kvarya in Sira taluk belonging to the reign of King Jagadekamalla (Jayasimha II) is dated 1040 A.D. It conveys that the *ashesha kottali* (members of the mint) offered a cash grant for the services of god Kammtesvara.

The Cholas

The inscription[380] found at Kottagere in Kunigal taluk belonging to the reign of King Rajadhiraja I is dated 1048 A.D. It refers to the donation of lands by the citizens of Kunigal (Kunungil alias Rajendra-Sola-puram of Kunungil-nadu in Vikkirama-Sola-mandalam) for the expenses of the festivals and processions of god Rajendra-Sola-Isvara-Udaiya-Rajadhiraja-Vidangar. It also states that 1500 citizens of Kunungil from four directions donated a perpetual lamp and oil for this god.

Table showing Saiva Temples and Images in Tumkur District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Gangas of Talakad** Rajamalla II 900 A.D.	Isvara-alaya at Alur	King or his brother Butuga I	*EC* XVI. Tp. 140.
2.	**Nolamba-Pallavas** Mahendradhi-	Mahadeva (Mahendresvara) at Baraguru	King	*Ibid.,* XII, Si. 38.

	raja I 878 A.D.			
3.	-do- Ayyapa-deva 920 A.D.	Two temples at Baraguru	King, his queens Nagiyabbe and Heleyabe	*Ibid.*, 39.
4.	-do- Dileeparasa 943 A.D.	Naninnesvara	King	*Ibid.*, 28.
5.	**Chalukyas of Kalyana** Jayasimha II 1040 A.D.	Kammatesvara	*ashesha-kottali* (members of the mint)	*Ibid.*, 37.
6.	**Cholas** Rajadhiraja I 1048 A.D.	Rajendra- Sola-Isvara- Udaiya - Rajadhiraja-Vidangar	Citizens of Kunungil	*Ibid.*, Kg. 2.

KADUR DISTRICT

Of the six inscriptions referring to Saiva temples in this district, two belong to the Alupas, one to the Gangas of Talakad and one to the Senavaras. The dynastic affiliation of two records cannot be ascertained.

The Alupas

The earliest inscription[381] found at Kigga in Koppa taluk belonging to the reign of King Aluvarasa I alias Gunasagara is undated. He is stated to have ruled between 650 and 675 A.D.[382] It states that during the declining years of Kundavarmarasa, King Aluvarasa, his queen Mahadevi and their son Chitravahana granted a piece of land, freed from all imposts, for the services of god Kilgana.

The second inscription[383] found at the same place mentioned above belonging to the reign of King Chitravahana I, son of Aluvarsa I is undated. He is stated to have ruled between 675 and 710 A.D.[384] It records an ordinance that

only the temple attendants of god Kilganesvara had the right of enjoying the grant, probably given by him some time during his rule. Kilgana and Kilganesvara are one and the same, and this name appears to have been derived from the place Kigga where the temple is situated or vice versa.

The Gangas of Talakad

An inscription[385] found at Gangigere in Chickamagalur taluk belonging to the reign of King Nitimarga Kongunivarma II is dated 893 A.D. It states that Amritarasi, a Saiva priest performed a vow, collected some funds and got a Nandi image installed in a temple erected by him at Kolur-nad. Nandi is a *vahana* of Lord Siva (a white bull) who is regarded as theriomorphic form of Siva, and he can therefore receive adoration like an independent idol[386].

The Senavaras

A solitary inscription[387] found at Chittavalli in Chickmagalur taluk belonging to the reign of king Jimutavahana is dated 1025 A.D. It states that the King constructed a temple for Jivitesvara and endowed villages Nerile, Kiriya Oralgodu and Urppavalli and some taxes for the services.

Unidentified Dynasty

A slightly damaged inscription[388] found at Vastare in Chikamagalur taluk is assigned to 7-8th century A.D. but it does not name the king. It states that with the approval of Andakutpayya, Sundari, a donatrix (social identity unknown) gave the Sundari-charetti temple to Maravarmmasvami of the Bharadvaja-Vanga-gotra, with the temple endowment, free of all impost. A reference to *lingas* is found in the imprecatory verses.

The second inscription[389] found at Bukkambudhi in Tarikere taluk is dated 888 A.D. It states that a certain Chagi donated some land and taxes for the

services of god Ramesvara of Kannavangala, on the occasion of construction of an *araghatta*. *Araghatta* means a well with a water-wheel[390].

Table showing Saiva Temples and Images in Kadur District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Alupas** Alu-arasa (Gunasagara) Undated (650-675 A.D.)	Kilgana	King, his wife Mahadevi and his son Chitravahana	*EC* XI, (Rev.), Sg. 56; *Ibid.*, VI Kp. 38.
2.	-do- Chitravahana I Undated (675-710 A.D.)	Kilganesvara (same as above)	probably king	*Ibid.*, XI (Rev.), Sg. 5; *Ibid.*, Kp. 37.
3.	**Gangas of Talakad** Nitimarga-Kongunivarma II 893 A.D.	Nandi image in a temple at Kolur-nad	Amritarasi (a Saiva priest)	*Ibid.*, XI, (Rev.), Cm. 113; *Ibid.*, VI Cm, 133.
4.	**Senavaras** Jimutavahana-Senavara 1025 A.D.	Jivitesvara	King	*Ibid.*, XI (Rev.), Cm. 130; *Ibid.*, VI, Cm. 95.
5.	**Unidentified Dynasty** Anonymous 7-8th century A.D.	Sundari-charetti temple	Sundari (?)	*Ibid.*, XI (Rev.), Cm. 127; *Ibid.*, VI, Cm. 92.
6.	-do- 888 A.D.	Ramesvara temple at Kannavangala	A person named Chagi (?)	*Ibid.*, VI, Tk. 67.

BELGAUM DISTRICT

Of the four inscriptions referring to Saiva temples in this district, one belongs to the Chalukyas of Badami and the other three belong to the Chalukyas of Kalyana.

The Chalukyas of Badami

An inscription[391] found at Yekkeri in Parasagad (Savadatti) taluk has been assigned to the reign of King Pulakesi I (540-566 A.D.)[392]. It seems to register a certain land in a certain town as the property of god Mahadeva, while Pulakesi I was ruling.

The Chalukyas of Kalyana

The earliest inscription[393] found at Sogal in Parasagad taluk belonging to the reign of King Taila II is dated 980 A.D. It registers a land grant by a cowherdess (*danagaragotra*) named Kanchikabbe washing the feet of Tribhuvanasingi-pandita. This grant was meant to be utilized for the supply of food to ascetics in the Sankara Svayambhu Suvarnakshideva temple at Sogal.

The second inscription[394] found at Konnur in Gokak taluk belonging to the reign of King Trailokyamalla (Somesvara I) is dated 1032 A.D. It is a badly damaged record registering a grant of land, a house-site and an oil-mill by Kaliya-*gavunda* to the temple of god Kaliyamesvara.

The third inscription[395] found at Savadatti in Parasagad taluk belonging to the reign of same King mentioned above is dated 1048 A.D. It states that *mahasamanta* Ankarasa (a chief of the Rattas of Saundatti), constructed a temple for Ankesvara and granted land for its services, which was entrusted to Somesvara-pandita.

Table showing Saiva Temples and Images in Belgaum District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Chalukyas of Badami** Pulikeshi I Undated (540-566 A.D.)	Mahadeva	--	*EI* V, pp. 6-9.
2.	**Chalukyas of Kalyana** Taila II 980 A.D.	Sankara- Svayambu Survanakshideva temple at Sogala	Kanchikabbe (wife of cowherd Kiraya-Ketimayya)	*Ibid.,* XVI, 1, pp. 1-9.
3.	-do- Somesvara I 1032 A.D.	Kaliyamesvara temple	Kaliya-*gavunda*	*KI* V, 6.
4.	-do- 1048 A.D.	Ankesvara temple at Sugandhavarti	*mahasamanta* Ankarasa (Ratta chief)	*SII* XX, 247.

SOUTH KANARA DISTRICT

Five inscriptions, all issued during the rule of the Alupas, found in this district refer to Saiva temples. The Alupas were the most important of the various ruling families of Tulu-nadu. They controlled its destiny from the middle of the 7th century A.D. to the end of 14th century A.D.

The Alupas

The earliest inscription[396] found at Udyavara (Udiyavara) in Udupi taluk belonging to the reign of King Ranasagara is undated. His reign period is said to be between c. 710 and 720 A.D.[397] But another opinion states that period to be in the second half of the 8th century[398]. It records a resolution made by *padinen-pattana* (an organization of seventeen towns) towards the *nagaras* (merchant

guilds). The *nagaras* was requried to provide a share of its income accrued on the trade of food grains for the service of god Chambukalla-bhattara[ka].

The next inscription[399] found at same place mentioned above, belonging to the reign of King Aluvarasa is undated. The king is said to be Aluvarasa II and his reign period is assigned to the middle of the 8th century[400], whereas another opinion[401] assigns the reign period between 770 and 795 A.D. It states that several *nakharas* and other communities led by Kalagakesari Mayichanna of Kapu, [Ko] marakolla, Elanira Chanda, *yeppattokkalu nakharas* of Udiyavara, Kundapola, Am[ba]ru, Magudaru, Sivalliya-sasirbaru and the Bunts of Chokkapadi, made a grant for god Sambhukalla and placed it in the hands of the *goravas* of this temple.

Chambukalla bhattara[ka] referred to in the first inscription is called Sambhukalla. They may be derived from the Sanskrit word '*Svayambhu*'. *Svayambhu* means 'self existing' and *kalla* means stone. Originally the temple might have been called *'Svayambhu linga'*, but gradually people by corrupting it might have called it Chambhukalla or Sambhukalla.

The third inscription[402] found at Bantra in Puttur taluk belongs to King Nripamallaraja who is eulogised in the inscription as Raj-Kul-Amara-Aditya and Satya-Saucha-Vinayachara-Sampanna. Nripamallaraja is one of the feudatories of Maramma alias Aluvarasa IV and though this inscription is undated it could be assigned to c. 8 – 9th century A.D.[403] It records a political agreement entered into by four chiefs, namely, Nripamallaraja, a Katambha (Kadamba) ruler (name not mentioned), Rachamalla-Dugaraja and Narasinga-Dugaraja. These four met in the presence of a large number of witnesses at the temple of Sadanuru and made a treaty not to fight among themselves in the future. One of the witnesses was the

'musicians' of the temple of Sadanuru. It is opined[404] that the political agreement was made by the chiefs before the god of Kukke that is Kukke Subrahmanya.

The fourth inscription[405] which is from Kadandale of Karkala taluk, does not mention the king's name or the date. But on paleographical grounds, it can be assigned to 8 – 9th century A.D. It states that Siri Eraboygavarmarasa (probably a local chief) and Vallakannamma (social identity unknown), donated a piece of land named *Paripali-kshetra* for the services of god Kundapula-bhatara. Kundapula-bhatara is identified with Subrahmanya or Skanda[406].

The fifth inscription[407] belonging to the reign of King Kundavarmarasa engraved on the pedestal of the image of Lokesvara in the Manjunatha temple at Kadri in Mangalore taluk is dated 968 A.D. It states that the King, a great devotee of Lord Siva, installed the image of Lokesvara in Kadirika-*vihara*. This image in bronze perhaps the earliest bronze in Karnataka - of Lokesvara is stated to represent Matsyendranatha, a spiritual son of Siva, according to the *Natha-pantha* order of Saivas, prevalent at Kadre during the c. 10th century A.D[408].

Table showing Saiva Temples and Images in South Kanara District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Alupas** Ranasagra Undated (2nd half of 8th century A.D.)	Chambukalla-bhattara[ka] at Udiyavara	*nagaras* of Udiyapura	*SII* VII, 284.
2.	-do- Aluvarasa II Undated (middle of 8th	-do- (Sambhukalla)	1. Some persons 2. a merchant organisation	*Ibid.*, 279.

	century A.D.)			
3.	-do- Aluvarasa IV Undated (8 – 9th century A.D.)	Temple at Sadanuru (Kukke Subrahmanya)	--	*EI* XXXVII, pp. 23-26; *ARSIE* 1930-31, 'B'-351, p. 31.
4.	-do- Siri Ereboyga-varmarasa (a local chief) Undated (8 – 9th century A.D.)	Kundapula-bhatara	1. Siri-Ereboygavara-marasa (a local chief) 2. Vallakannamma (?)	Rajagopal, T.S., "*Two Early Inscriptions from South-kanara*". Professor P.B. Desai Felicitation Vol. pp. 72-75.
5.	-do- Kundavarmarasa 968 A.D.	Installation of Lokesvara image at Kadarika-*vihara* (Kadri)	King	*SII* VII, 191.

HASSAN DISTRICT

Of the three inscriptions belonging to Saiva temples found in this district, one belongs to the Kadambas of Banavasi and one to the Hoysalas. The dynastic affiliation of one record cannot be ascertained.

The Kadambas of Banavasi

A set of three copper plates[409] found at Bennur in Belur taluk belonging to the reign of King Krishnavarma II (516-540 A.D.)[410] is undated. It registers a grant by the king of one-tenth (*dasabandha*) of the royalty of the village Palmadi, in the presence of god Mahadeva of Inguna, to a brahmana named Bhavasvami of

the Painga family, when the king was setting out on a victorious campaign to Vaijayanti (Banavasi).

The Hoysalas

An inscription[411] found at Kondigrama in Belur taluk belonging to the reign of King Tribhuvana Poysaladeva (probably Vinayaditya), is dated 1040 A.D. It registers a land grant by a *mahasamanta* of Ganga family (name effaced) for the temple of *Mulasthana* (name effaced).

Unidentified Dynasty

An inscription[412] found at Lakkunda in Belur taluk is dated 954 A.D. It refers to the *muliga* or senior most of priests[413], called Mallideva of the Kapalesvara temple at Nekunda in Neku-nad. The significance of this record is the light it throws on the cult of Kapalikas, who are generally assumed to have not integrated into society, in c. 9th century A.D.

Table showing Saiva Temples and Images in Hassan District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Kadambas of Banavasi** Krishnavarma II Undated (516-540 A.D.)	Mahadeva at Inguna	King	*EC* IX (Rev.), Bl. 231; *EC* V, Bl. 245.
2.	**Hoysalas** Tribhuvana Poysaladeva 1040 A.D	Mulasthana temple	*mahasamanta* of Ganga family (name effaced)	*ASMAR* 1924, p. 32.
3.	**Unidentified Dynasty** Anonymous 954 A.D.	Kapalesvara at Nekunda	--	*EC* IX (Rev.), Bl. 512.

NORTH KANARA DISTRICT

Two inscriptions referring to Saiva temples found in this district belong to the Kadambas of Banavasi.

The Kadambas of Banavasi

The copper plates[414] of King Ravivarma found at Kuntagani in Ankola taluk has been assigned to 497 A.D. It registers a grant of land named Karpatesvara in the village of Variyaka by the king. Variyaka may be modern Bargi, situated 14 miles to the south-west of Kuntagani[415]. An inscription[416] dated 523 A.D. of the Kadambas from Shimoga district helps to understand that Karpatesvara was probably the name of a deity during their period.

A copper plate[417] found at Sirsi in Sirsi taluk is dated the 35th year of the King Ravivarma's reign (485-519 A.D.),[418] that is 519 A.D. It registers a measure of land in village Sare by the king to the temple named Mahadeva (Mahdevayatana), probably established by a senior physician of the king, named Nilakantha-*desamatya*. There is also a refernce to the grants made to two Saiva acharyas, one of whom was named Pasupata. This reference made to Pasupatas in the early 6th century A.D is noteworthy.

Table showing Saiva Temples and Images in North Kanara District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Kadambas of Banavasi** Ravivarma 497 A.D.	Karpatesvara	King	Gopal, B. R., *CKI*, Vol. I, 19.
2.	-do- 519 A.D.	Mahadeva temple	1. Nilakanta (king's physician) 2. King	*EI* XVI. pp. 264ff.

COORG DISTRICT

From Coorg district, only one inscription[419] refers to a Saiva temple.

The Gangas of Talakad

The inscription found at Mercara in Coorg taluk is dated 1000 A.D. It does not mention the name of the king or the dynasty. The date helps to assign it to one of the last kings of the Gangas of Talakad[420]. It refers to one Hanchama-*setti*, a son of Biha-*gavunda* of Ganagur, who made a grant of land for the services of god Ramesvara, after taKing a holy bath in the river Kaveri.

Table showing a Saiva Temple in Coorg District

Sl. No.	Dynasty/ King/ Date	Temple	Patron	References
1.	**Gangas of Talakad** Anonymous 1000 A.D.	Ramesvara	Hanchama-*setti*	*EC* I, (Rev.), Cg. 2; *Ibid.*, Cg. 5.

SUMMARY

1. District-wise availability of Inscriptions and Temples and Images

A study of 351 inscriptions relating to Saiva cult reveals that there were as many as 428 temples and images in Karnataka during the period. The district-wise distribution of the epigraphical records shows that, Dharwad district has the highest number of temples and images (100) recorded in 73 inscriptions, followed by 73 temples and images in 32 inscriptions of Kolar district, 48 temples and images in 39 inscriptions of Bellary district, 37 temples and images in 41 inscriptions of Bijapur district, 39 temples and images in 36 inscriptions of

Mysore district, 35 temples and images in 33 inscriptions of Shimoga district, 26 temples and images in 25 inscriptions of Raichur district, 20 temples and images in 19 inscriptions of Chitradurga district, 16 temples and images in 19 inscriptions of Bangalore district, 8 temples and images in 7 inscriptions of Gulbarga district, 7 temples and images in 6 inscriptions of Tumkur district, 5 temples and images in 6 inscriptions of Kadur district, 4 temples and images in 4 inscriptions of Belgaum district, 4 temples and images in 5 inscriptions of South Kanara district, 3 temples and images in 3 inscriptions of Hassan district, 2 temples and images in 2 inscriptions of North Kanara district and 1 temple in 1 inscription of Coorg district.

2. Dynastic Contribution

The Satavahanas

A single inscription found from this dynasty refers to the Mahadeva Chandasiva temple at Vasana which is assigned to c. 245 A.D. Though only one inscription is found, the structural remains and images of *linga* found in the areas ruled by them bear proof to the existence of Saivism. The bold and large sculptural representations of Siva as a Kalari on a circular plaque, Sivalinga (?), Nandi with broken snout and another finely modelled burnished black slipped Nandi without tale as early as 1st or 2nd century A.D. were found at Vadgaon-Madhavapur in Belgaum district. Structural remains of brick temple and a Chaturmukha linga were found at Balligave (Shikaripur taluk), and similar remains and a *linga* were found at Harishi in Sorab taluk of Shimoga district. Identical images of Sivalinga belonging to the period between 1st and 3rd century A. D. have been found at Banavasi, Ankola, Shivapura and Haigunda in North Kanara district and in Hattiyangadi in South Kanara district.

The Kadambas of Banavasi

Six inscriptions issued under the Kadambas of Banavasi refer to five temples and images. Of these, three incritptions are from Shimoga district, two from North Kanara district and one is from Hassan district. God of Malapaḷi (Malavalli) from Shimoga district worshipped during the Chutus period (3rd century A.D.) received patronage in the Kadambas period. Another inscription from Shimoga district, dated 450 A.D. refer to Mahadeva at Talagunda (Sthanukundura) and a third record, dated 523 A.D. refers to Karpatesvara. A record from North Kanara district, dated 497 A.D. also refers to Karpatesvara and a second record from the same district, dated 519 A.D. refers to Mahadevayatan. A single, undated record from Hassan district refers to Mahadeva at Inguna.

The Kadambas were Brahmanas by lineage and supporters of Saivism in particular which is supported by the six incritptions found. Many of their records have invocatory verses in praise of Mahasena (Karttikeya). An image of Karttikeya found at Banavasi belonging probably to 4th – 5th century A.D. may have had a temple built during their period. A record engraved on the door-jamb of the Pranavesvara temple invokes Siva as Pasupati. A very rare type of Sivalinga found at Chandravalli, assigned to 3rd – 4th century A.D. probably had a brick temple built by King Mayurasarma, a devotee of Siva. A *linga* and an image of Nandi found in Banavasi probably belong to a temple of the early Kadamba period.

The Chalukyas of Badami

The Chalukyas of Badami claimed to have acquired prosperity and power by the protection and favour showered upon them by god Skanda-Mahasena. The temples built and the titles assumed by the early Chalukya rulers reveal their devotion to Vaishnavism. But the later rulers were the devotees of Siva.

Vikramaditya I underwent *Siva-mandala diksha* under the supervision of guru Sudarsanacharya at village Marrura (Mahbubnagar district, Andra Pradesha). Caves and temples dedicated to Saivism bear eloquent testimony to the liberal attitude and encouragement given by the rulers to religions in the empire. There are innumerable temples of the period at different centres in Karnataka which lack epigraphical evidence. The study records only 18 inscriptions referring to 16 temples and images. Of these, 12 inscriptions from Bijapur district refer to 6 temples, 4 inscriptions from Dharwad district refer to 8 temples and one inscription each from Bellary and Belgaum district refer to one temple each. Bijapur district having 4 major religious centres at Aihole, Badami, Pattadakal and Mahakuta was at its zineth during their period. The inscriptions dated between 602 A.D. and 754 A.D. refer to Makutesvara temple at Mahakuta, Huccimalli temple at Aihole, Vijayesvara, Lokesvara and Trailokesvara temples at Pattadakal and Lokapalesvara temple.

The earliest reference from this dynasty is found in an inscription from Dharwad district, dated 567-568 A.D. which refers to Kalideva of Aminbhavi. A record of King Pulakesi II (610-733 A.D.) refers to four Saiva temples, Jyeshtalinga, Ramesvara, Hobesvara and Sindesvara at Puligere. Two records of King Vijayaditya (696-733 A.D.) refer to Mahadegula at Kurtakoti and Arjunesvara temple at Bannikoppa respectively. A record of King Pulakesi I (540-566 A.D.) from Belgaum district refers to god Mahadeva. A single reference of King Vijayaditya from Bellary district refers to a temple of Siva (name lost). The last reference from this dynasty is found in the inscription of King Kirtivarma II, dated 754 A.D. from Bijapur district which refers to the temples of Vijayesvara, Lokesvara and Trailokesvara temples at Pattadakal.

The Alupas

The strong substratum of Saivism in Alupa dynasty is recorded by the seven inscriptions, of which 5 records from South Kanara district refer to 3 temples and an image. Two records from Kadur district of King Aluvarasa I (650-675 A.D.) and his son Chitravahana I (675-710 A.D.) refer to the same deity, Kilganesvara at Kigga.

The earliest reference is recorded in an inscription of King Ranasagara (710-720 A.D.) from South Kanara district, which refers to god Chambukalla-bhatara at Udiyavara, and the second record of King Aluvarasa II (770-795 A.D.) refers to the same god who is called Sambhukalla. A third inscription from this district of King Aluvarasa IV (8th – 9th century A.D.) refers to a temple of Sadanuru (Kukke-Subrahamanya). A fourth inscription assigned to 8th – 9th century A.D. refers to Kundapula-bhatra (Subrahamanya). A fifth inscription, dated 968 A.D. refers to the installation of the bronze image of Lokesvara in Kadrika-Vihara by King Kundavarmarasa. Lokesvara represents Matsyendranatha, who is considered the spiritual son of Siva according to the Natha-pantha cult, which seems to have rooted at Kadri by 10th century A.D. It is observed that the Alupas not only worshipped Siva but also his son Subrahmanya (Karttikeya). They were also responsible for introducing the Natha-pantha cult in Karnataka.

The Gangas of Talakad

Twenty inscriptions issued under this dynasty refer to 25 temples and images, which help to infer that Saivism was popular in their period. Mysore district records 12 temples and images from 10 inscriptions, followed by 5 temples from 3 inscriptions of Bangalore district, 2 temples and images from 2 inscriptions of Kolar district, 2 temples from 1 inscription of Dharwad district

and 1 temple each from 1 inscription each of Kadur, Tumkur, Shimoga and Coorg districts.

Of the 10 inscriptions from Mysore district, the earliest reference is from a record of King Sripurusha (725-788 A.D.) which refers to god Vinitesvara of Polma. The last reference is from an inscription assigned to c. 10th century A.D. which refers to god Arakuttisvara. Of the 10 inscriptions, five records issued under King Rachamalla IV, help to understand that Saivism was richly patronised during 10th century A.D.

From Bangalore district, the earliest inscription, dated 855 A.D. refers to god Gangadhara at Vartur, the second record assigned to c. 9th century A.D. refers to the installation of god Shiva-Bhima and the third record assigned to 907 A.D. refers to the temples of Shivamareshvara, Nagaresvara and Nitimargesvara. Two inscriptions from Kolar district are issued under King Sripurusha. One record dated 753 A.D. refers to god Kantesvara and the other record assigned to 770 A.D. refers to …ttondisvara. A single record, dated 968-969 A.D., issued under Marasimha II from Dharwad district, refers to the temples of Balabbesvara and Karmatesvara. An inscription dated 893 A.D., issued under King Nitimarga II from Kadur district, refers to the installation of Nandi at a temple in Kolur-nad. An inscription dated 900 A.D. belonging to King Rajamalla II from Tumkur district refers to Isvara-alaya at Alur. An inscription, dated 1000 A.D. from Coorg district, refers to god Ramesvara and an inscription of King Butuga II, assigned to the first half of 10th century A.D., refers to god Siva (name unknown).

The Rashtrakutas

Sixty inscriptions issued under this dynasty refer to 65 temples and images. Dharwad district records 28 temples and images from 23 inscriptions,

followed by 10 temples and images from 10 inscriptions of Chitradurga district, 6 temples and images from 3 inscriptions of Raichur district, 5 temples and images from 5 inscriptions of Bellary district, 4 temples and images from 7 inscriptions of Bijapur district, 4 temples and images from 4 inscriptions of Shimoga district, 3 temples and images from 3 inscriptions of Gulbarga district, 2 temples and images each from 2 inscriptions each of Mysore and Bangalore districts and 1 temple from 1 inscription of Kolar district.

The earliest reference to a Saiva temple is recorded in an inscription issued under King Dhruva (780-793 A.D.) which refers to Lokesvara temple at Pattadakal. The last reference is found in a record issued under King Krishna IV, dated 975 A.D., from Dharwad district which refers to Bhujjesvara temple at Hebbal. Among the Rashtrakuta Kings, the highest number of inscriptions was issued under the reign of Krishna III. The sixteen inscriptions of his reign refer to 16 temples and images found in the districts of Chitradurga, Gulbarga, Dharwad, Bellary, Shimoga, Raichur, Mysore and Bangalore.

The records of this dynasty show that the temple centres patronised by the Chalukyas of Badami (Aihole, Badami, Pattadakal and Mahakuta) were also patronised by the Rashtrakutas. From Gulbarga district, only three inscriptions are found and none of them refers to Malkhed, despite its being their capital in Karnataka. Sirivala in Shahapur taluk was a Saiva centre, having more than 25 Saiva temples during the Rashtrakuta period. Only one inscription dated 939 A.D., which refers to Isvara temple, is recorded from Sirivala.

The inscriptions found at Sandur, Kolagallu and Kudatini of Bellary district reveal that they were the centres of Karttikeya worship during the Rashtrakuta period. Four inscriptions dated from 939 A.D. to 971 A.D. issued under Kings Krishna III and Khottiga refer to the worship of Karttikeya. The

earliest reference to Karttikeya worship is recorded in an inscription from Kumarswami hill at Sandur. Inscriptions from Kolagallu and Kudatini refer to a learned and virtuous ascetic Gadadhara from Gauda country in charge of Samyuktasvami Karttikeya tapovana. He was a staunch worshipper of Karttikeya and was mainly responsible for spreading Karttikeya worship in Bellary district.

The Banas

A single inscription of this dynasty dated 890 A.D. from Bangalore district issued under Nanni Perbana-Nagattara refers to Somanatha temple at Bempur. It appears that the Banas were the feudatories in the 9th century under the over lordship of the Gangas of Talakad.

The Nolamba Pallavas

Twenty-seven records issued under this dynasty refer to 71 temples and images. Of these, Kolar district records 59 temples and images from 15 inscriptions, followed by 5 temples and images from 5 inscriptions of Bellary district, 4 temples and images from 4 inscriptions of Tumkur district, 2 temples and images from 2 inscriptions of Chitradurga district and 1 temple from 1 inscription of Bangalore district. The earliest inscription, dated 878 A.D. issued under King Mahendradhiraja I is from Tumkur district and it refers to Mahadeva temple. The last reference is recorded in an inscription dated 1045 A.D. issued under King Trailokyamalla-Nanni-Nolamba-Pallava-Permanadideva from Chitradurga district which refers to Kalideva temple at Belavanur.

Under the Nolamba Pallavas, Avani emerged as a famous religious establishment for Saivism to flourish. Of the 15 inscriptions from Kolar district, a single inscription found at Avani in Mulbagal taluk, dated 961 A.D. issued under King Dileepa, states that Tribhuvana Kartara-deva, the *Kaliyuga-Rudra*, in

charge of the *sthana* at Avani for forty years, was responsible for constructing 50 temples.

The Nolamba kings were worshippers of Siva. For instance, King Mahendradhiraja I offered his own palace to construct a temple for Mahadeva and endowed it richly. Kings Dileepa and Udayaditya have contributed maximum for the spread of Saivism.

The Cholas

Thirty-seven records of the Cholas refer to 32 temples and images, of which Mysore district records 15 temples and images from 13 inscriptions, followed by 9 temples and images from 11 inscriptions of Kolar district, 7 temples and images from 12 inscriptions of Bangalore district and 1 temple from 1 inscription of Tumkur district.

The earliest reference to a Saiva temple is recorded in the inscriptions dated 991 A.D. of King Rajaraja I. One record from Kolar district refers to the temple of god Somesvara-Udaiya-Mahadevar. The other record from Mysore district does not mention the god's name. The last reference is recorded in an inscription from Kolar district, dated 1050 A.D., of King Rajadhiraja I, which refers to god Isanisvaram-Udaiya-Mahadeva of Iratiyar. Of the 37 inscriptions found, the highest number of inscriptions (21) was issued under the reign of King Rajendra Chola-Deva I, followed by 9 inscriptions issued under King Rajadhiraja I and 7 inscriptions issued under King Rajaraja I.

It is observed that T. Narasipur and Nanjangud taluks in Mysore district, Kolar taluk in Kolar district and Channapatna and Nelamangala taluks in Bangalore district had more Saiva temples that were patronised by the Cholas.

The Chalukyas of Kalyana

This dynasty records the highest number of inscriptions in the study. One hundered and thirty-four of their records refer to 167 temples and images, of which, Dharwad district records 57 temples and images from 40 inscriptions, followed by 34 temples and images from 24 inscriptions of Bellary district, 22 temples and images from 17 inscriptions of Bijapur district, 22 temples and images from 21 inscriptions of Shimoga district, 18 temples and images from 20 inscriptions of Raichur district, 5 temples and images each from 4 inscriptions each of Chitradurga and Gulbarga districts, 3 temples and images from 3 inscriptions of Belgaum district and 1 temple from 1 inscription of Tumkur district.

The earliest reference to a Saiva temple occurs in an inscription dated 970 A.D. from Dharwad district when King Taila II was a vassal. It refers to the Kayigesvara (Magundi) and Kappesvara temples. The last reference to a Saiva temple from this dynasty is recorded in an inscription dated 1050 A.D. from Dharwad district issued under King Somesvara I, which refers to a temple of Siva (name damaged). In Dharwad district maximum number of Saiva temples appears to have been patronised in Gadag, Hangal and Haveri taluks. Dharwad district seems to have been a centre for temple building, especially Saiva temples during their period.

It is observed that Kings Jayasimha II and Somesvara I seem to have patronised maximum number of temples which can be supported by the 72 and 34 inscriptions issued by them, respectively. A noteworthy fact to record is that their Saiva establishments were spread in the districts of North Karnataka.

The Chalukyas of Varuna

The Chalukyas of Varuna were feudatory chieftains in and around Varuna in Mysore district during 10th century A.D. They are described as belonging to the Chalukya-*vamsa*, bearing the crest of Adivaraha. Of the three inscriptions issued under their period, one refers to Narasingesvara and other two records refer to Bhutesvara temple. The Narasingesvara temple was named after the illustrious Chalukya chief *mahasamanta* Narasingayya, who had erected it.

The Hoysalas

From the Hoysala dynasty only two inscriptions are recorded. Both were issued during the period of King Vinayaditya (Tribhuvanamalla Poysaladeva). The earliest reference from Hassan district, dated 1040 A.D. refers to the temple of Mulasthana at Kondigrama in Belur taluk. And the other inscription, from Mysore district, dated 1048-49 A.D., refers to god Nagarisvara of Tolanchi in Krishnarajapete taluk.

Senavaras

The Senavara feudatories were a Jaina family who ruled in the western part of Kadur district. A solitary record dated 1025 A.D. found at Chittavalli in Chikmagalur taluk, issued under King Jimutavahana refers to the temple of Jivitesvara.

Unidentified Dynasties

The dynastic affiliation of 33 inscriptions cannot be ascertained, but they refer to 34 temples and images, of which, Mysore district records 7 temples and images from 7 inscriptions, followed by 5 temples and images from 5 inscriptions of Bijapur district, 5 images in 3 temples from 3 inscriptions of Shimoga district, 4 temples and images from 4 inscriptions of Dharwad district, 3 temples and

images from 3 inscriptions of Chitradurga district, 3 temples and images from 4 inscriptions of Bellary district, 2 temples and images each from 2 inscriptions each of Kadur, Kolar and Raichur districts and 1 temple from 1 inscription of Hassan district.

The earliest reference to a Saiva temple, from an unidentified dynasty, is found in an inscription assigned to c. 500 A.D. from Chitradurga district. The god's name is unknown. The last reference is found in an inscription dated 1050 A.D. from Bellary district. It refers to god Somesvara.

3. Nomenclature

The study of 351 inscriptions reveals 159 different names under which Siva was known and worshipped. Of the 428 Saiva temples and images, 104 references do not mention names for Siva and 5 references mention the attendant deities, Nandi and Peacock. Thirty-two different names of Siva have more than one reference and 126 names have single reference. The following table reveals the details.

Sl. No.	Names	References
1.	Unknown	104
2.	Mahadeva	34
3.	Mulasthanadeva	17
4.	Kalideva	15
5.	Somesvara, Bettada-Somesvara, Somesvara-Udaiya- Mahadevar, Somanatha, Vira-Somanatha, Prasanna-	14

	Somanatha	
6.	Ramesvara	12
7.	Svayambhudeva, Svayambhu	11
8.	Linga (Chaturmukhadeva, Panchalinga, Sahasaralingadeva, Jyesthalinga)	10
9.	Mallikarjuna	7
10.	Siddhesvara	7
11.	Siva	7
12.	Nakharesvara, Nagaresvara, Nagarisvara	6
13.	Bhogesvara	6
14.	Karttikeya, Skanda, Shanmukha, Subramanya	5
15.	Isvara	5
16.	Brahmesvara	3
17.	Kshetrapala	3
18.	Srikantesvara , Kantesvara	3
19.	Sindesvara	2
20.	Karmatesvara, Kammatesvara	2
21.	Allesvara	2

22.	Sobhanesvara	2
23.	Jagadekamallesvara	2
24.	Gavaresvara	2
25.	Kamesvara	2
26.	Bhairava	2
27.	Panchikesvara	2
28.	Kannesvara	2
29.	Bhutesvara	2
30.	Kallesvara	2
31.	Uttaresvara	2
32.	Nagesvara	2
33.	Karpatesvara	2
34.	Hobesvara	1
35.	Arjunesvara	1
36.	Beldeva	1
37.	[Ma]laga(go)raladeva	1
38.	Ko[ye]gesvara	1
39.	Dindesvara	1

40.	Kuppesvara	1
41.	Ramalinga	1
42.	Bikesvara	1
43.	Malligesvara	1
44.	Bhujjabbesvara	1
45.	Balabbesvara	1
46.	Kayigesvara	1
47.	Kappesvara	1
48.	Devesvara	1
49.	Bhagiyabbesvara	1
50.	Sahadesvara	1
51.	Gundabbesvara	1
52.	Dharmesvara	1
53.	Prabhu Sarvesa	1
54.	Lokabbesvara	1
55.	Jogesvara	1
56.	Gramesvara	1
57.	Kattalesvara	1

58.	Sivesvara	1
59.	Banasankaradeva	1
60.	Belera Jogesvardeva	1
61.	Bolesvara	1
62.	Kalesvara	1
63.	Indresvara	1
64.	Kogalesvara	1
65.	Makalesvara	1
66.	Kavesvara	1
67.	Malesvara	1
68.	Bharatesvara	1
69.	...ttondisvara	1
70.	Arunachalesvara	1
71.	Nolamba-Narayanesvara	1
72.	Kaliyuga-Rudra	1
73.	Bhimesvara	1
74.	Lakshmanesvara	1
75.	Gangesvara	1

76.	Somesvara-Udaiya-Mahadevar	1
77.	Manandi- Isvaram-Udaiyar	1
78.	Isanisvarm-Udaiya-Mahadeva	1
79.	Kalapriya	1
80.	Mahakaladeva	1
81.	Mailara	1
82.	Logesvara	1
83.	Mahesvara	1
84.	Nolambesvara	1
85.	Virupaksha	1
86.	Lenkesvara	1
87.	Govindesvara	1
88.	Sankaradeva	1
89.	Makutesvara	1
90.	Vijayesvara	1
91.	Lokapalesvara	1
92.	Lokesvara	1
93.	Trailokyesvara	1

94.	Hara	1
95.	Re[bba]lesvara	1
96.	Marasingesvara	1
97.	Ballesvara	1
98.	Hatakesvara	1
99.	Naganatha	1
100.	Vinitesvara	1
101.	Amalesvara	1
102.	Ereyangesvara	1
103.	Arakuttisvara	1
104.	Chikkesvara	1
105.	Challesvara	1
106.	Narasingesvara	1
107.	Mallesvara	1
108.	Isana-Isvaram-Mudaiyar	1
109.	Mulasthana-Mudaiyar	1
110.	Suddamallisvaram-Udaiya-Mahadeva	1
111.	Rajaraja-Vitankadeva	1

112.	Chandrasekhara	1
113.	Kavarai- Isvaram- Udaiyar	1
114.	Bhujangesvara	1
115.	[Hamm]esvara	1
116.	Saviyabbesvara	1
117.	Malapalideva	1
118.	Gautamesvara	1
119.	Mulasthana Nandikesvara	1
120.	Bidiresvara	1
121.	Pingalesvara	1
122.	Nagalesvara	1
123.	Gonesvara	1
124.	Bherundesvara	1
125.	Subhatungesvara	1
126.	Chikkabikesvara	1
127.	Jedeyasankardeva	1
128.	Sankesvara	1
129.	Ekajedeya-degula	1

130.	Chandesvara	1
131.	Bankesvara	1
132.	Gavanganesvara	1
133.	Sidilesvara	1
134.	Yadesvara	1
135.	Lunkesvara	1
136.	Gangadhara	1
137.	Shiva-Bhima	1
138.	Shivamaresvara	1
139.	Nitimargesvara	1
140.	Dadigesvara	1
141.	Puresvara	1
142.	Rajendrasimha- Isvara- Udaiyar	1
143.	Arumolidevesvaram-Udaiya-Mahadeva	1
144.	Srikailasam-Udaiya-Paramasvamigal	1
145.	Kailasam-Udaiya-Mahadevar	1
146.	Adavala Rajendra-Sola-Singar	1
147.	Gundagesvara	1

148.	Sarvesvaradeva	1
149.	Barabbesvara	1
150.	Naninnesvara	1
151.	Rajendra-Sola-Isvaram-Udaiya-Rajadhiraja-Vidangar	1
152.	Kilganesvara	1
153.	Jivitesvara	1
154.	Sankara-Svaymbhu-Suvarnakshi	1
155.	Kaliyamesvara	1
156.	Ankesvara	1
157.	Kundapula-bhatara	1
158.	Lokesvara	1
159.	Kapalesvara	1
	Total	428

The above mentioned table discloses that Siva was worshipped by a variety of names. Siva named after the patrons finds maximum number of references in the study.

1. Unknown Names

The study helps to conclude that there are 104 instances of Saiva temples that do not carry any name. It is not possible to infer the names because some of the names have been not clear or are effaced. Certain clues like Saiva priests, patrons or incomplete names of Siva etc, have helped to recognise that the temples belonged to Saivism.

2. Mahadeva

Siva named as Mahadeva takes the second place in the list. Siva is called Mahadeva from the *Atharvana Veda* to the Epics, and even in Pauranic periods. *Mahadeva* means Lord of the Gods, as he gained strength from the Gods to destroy the demons. This name was the most popular among all other names for God Siva. The name Mahadeva finds 34 instances from 12 districts. The maximum number of instances is from Bellary district (8) followed by 7 instances in Mysore district, 6 instances in Dharwad, 3 instances in Kolar district, 2 instances each in Shimoga and Raichur districts, 1 instance each in Bijapur, North Kanara, Hassan, Belgaum, Tumkur and Gulbarga districts. The earliest reference to Mahadeva is recorded in the inscription belonging to the Satavahanas dated c. 245 A.D. found at Vasana in Nargund taluk of Dharwad district.

3. Mulasthanadeva

Siva was worshipped in different places as Mulasthanadeva and 17 such instances are recorded in the study. *Mulasthana* means the place where the principal deity is installed and worshipped. Of the 17 instances, Dharwad district records 6 instances followed by 4 in Bellary district, 3 in Raichur district, 2 in Bijapur district and 1 each in Mysore and Hassan districts. The earliest reference to Siva as Mulasthanadeva is found in the inscription of the Rashtrakutas dated 946 A.D. found at Kurutakunte in Gadag taluk of Dharwad district.

4. Kalideva

Siva named as Kalideva finds 15 references. Of them, 5 references are from Dharwad district, followed by 5 in Bellary district, 2 in Chitradurga district and 1 each in Bijapur, Shimoga and Raichur districts. The earliest reference to Kalideva is found in the inscritpion of Chalukyas of Badami dated 567-78 A.D. found at Amminbhavi in Dharwad district.

5. Somesvara

There are 14 instances of Siva being worshipped as Somesvara and Somanatha. Of them 9 instances of Somesvara are recorded, 3 are found in Raichur district, 2 are found in Bijapur district and one each in Dharwad, Kolar, Bellary and Gulbarga districts. Siva is mentioned as Somesvara-Udaiya-Mahadevar in an inscription from Kolar district and as Bettada-Somesvara in an inscription from Raichur district. The earliest reference to Somesvara is found in an inscription of the Rashtrakutas, dated 918 A.D. found at Diddigi in Sindhanur taluk of Raichur district. Siva is mentioned as Somanatha in 5 instances, 2 from Shimoga district and 1each from Dharwad, Bangalore and Chitradurga districts. In a record from Shimoga district, Siva was worshipped as Prasanna-Somanatha and Vira-Somanatha in a trikuta temple. The earliest reference to Somanatha is found in the inscription of the Banas, dated 890 A.D. found at Dodda Beguru in Bangalore district.

6. Ramesvara

Siva is referred as Ramesvara in 12 instances of which 5 instances are from Dharwad district, followed by 2 instances in Shimoga district and 1 instance each in Mysore, Raichur, Chitradurga, Kadur and Coorg districts. The earliest reference to Ramesvara is found in the inscription of the Chalukyas of Badami, assigned to the period 610-642 A.D. from Dharwad district.

7. Svayambhudeva

Siva named as Svayambhudeva finds 11 instances. *Svayambhu* means 'self-existing, one who come into existence on his own'. As Siva is most worshipped in the linga form, Svayambhudeva refers to linga existing by itself. Of the 11 instances, 5 are found in Dharwad district, 2 each in Bellary and Shimoga districts and 1 each in Raichur and South Kanara districts. The earliest reference to Siva as Svayambhudeva (Chambukalla-bhattaraka) is found in the inscription of the Alupas assigned to the 2nd half of 8th century A.D. from South Kanara district.

8. Linga

Linga is the symbol under which Siva is universally worshipped. The idea lying behind the worship of the phallic emblem is primitive, based on fertility cult. It is connected with Siva as his chief symbol and made of stone it may be regarded as a lithomorphic form of Siva. The study reveals 10 instances of linga installation, of which Shimoga district records 4 instances followed by 1 each in Dharwad, Bellary, Mysore, Chitradurga and Gulbarga districts. The earliest reference to linga installation is found in the inscription of the Rashtrakutas dated 916 A.D. from Dharwad district. Of the 4 instances from Shimoga district, 1 instance is named Chaturmukhadeva and another is named Panchalinga. One instance found in Dharwad district is named Jyesthalinga and another found in Gulbarga district is named Sahasaralingadeva.

9. Mallikarjuna

Siva named as Mallikarjuna has 7 references. Of them, 2 instances each are from Dharwad and Bijapur districts, followed by 1 instance each in Kolar, Raichur and Gulbarga districts. The earliest reference to Mallikarjuna is found in the inscription of the Rashtrakutas, dated 941 A.D. from Raichur district.

10. Siddhesvara

Siva named as Siddhesvara finds 7 instances, of which 2 instances are from Dharwad district, followed by 1 instance each in Bellary, Bijapur, Shimoga, Raichur and Bangalore districts. The earliest reference to Siddhesvara is found in the inscription of the Rashtrakutas dated 933 A.D. from Dharwad district.

11. Siva

Seven temples have been named after Siva as Sivagriha, Sivalaya and Sivasthana. Of the 7 instances, 2 instances each are from Bijapur and Shimoga districts followed by 1 instance each in Dharwad, Kolar and Mysore districts. The earliest reference to a Sivalaya is found in an inscription of the Collateral branch of the Gangas of Talakad dated 810 A.D. and found at Nandi in Chikka-Ballapur taluk of Kolar district.

12. Nakharesvara, Nagaresvara and Nagarisvara

Siva named after the mercantile class or merchants (*Nakharas* or *Nagaras*) as Nakharesvara, Nagaresvara and Nagarisvara finds 6 instances of which 3 instances are from Dharwad district, followed by 1 instance each in Mysore, Bijapur and Bangalore districts. The earliest reference is found in the inscription of the Rashtrakutas dated 815 A.D. from Dharwad district.

13. Bhogesvara

Siva worshipped as Bhogesvara has 6 instances, of which 2 instances are from Dharwad district, followed by 1 instance each in Bellary, Bijapur, Raichur and Chitradurga districts. The earliest reference to Bhogesvara appears in the inscription of the Rashtrakutas dated 916-917 A.D. from Dharwad district.

14. Karttikeya, Skanda, Shanmukha and Subrahmanya

There are 5 references to Karttikeya, the son of Siva having six heads and also called the God of war. He is known by different names, like Skanda,

Shanmukha, and Subrahmanya. Of the 5 references, 3 are from Bellary district and 2 are from South Kanara district.

The fiirst reference to Karttikeya (Subrahmanya) found in the Bantra inscription of Puttur taluk from South Kanara district is undated (assigned to 8 – 9th century A.D.). It refers to the people of Kukke and the God of Kukke in political agreement. It belongs to the King Nripamallaraja, one of the feudatories of Maramma alias Aluvarasa IV of the Alupa dynasty. *Kukke* in the Tulu language of the Koragas, means 'child' (*kanda*) and therefore Kukke Subrahmanya may reasonably convey the sense, *Bala-Subrahmanya.* Kukke Subrahmanya (as the place is also known) has been one of the most sacred places of the Subrahmanya cult in South India. The second reference found in the inscription from Kadandale of Karkala taluk is undated (c. 9th century A.D.) and belonging probably to the Alupas, states that a grant of land, *Paripali-kshetra* was given to Kundapula-bhatara (Subrahmanya or Skanda) by a chieftain *Siri Ereboygararmarasa* and *Vallakannamma* (social identity unknown).

The other 3 inscriptions referring to Karttikeya found at various places in Bellary district belong to the Rashtrakutas. The earliest among them assigned to the the reign of King Krishna III (939-967 A.D.) refers to Shanmukha on Kumarsvami hill at Sandur. The second inscription, dated 966 A.D. belonging to the same king found at Kolagallu refers to *Samyuktasvami Karttikeya.* The third reference found in an inscription from Kudatini, belonging to King Khottiga dated 971 A.D. refers to the installation of an image of Skanda by Gadadhara. An inscription assigned to an unidentified dynasty, dated 1045 A.D. from Sandur refers to the installation of Peacock, the vehicle of Karttikeya.

15. Isvara

There are 5 instances of Siva being worshipped as Isvara. Of these, 1 instance each is found in Tumkur, Gulbarga, Kolar, Dharwad and Shimoga

districts. The earliest reference to Isvara is recorded in an inscritption of the Gangas of Talakad, dated 900 A.D. found at Keregodi-Rangapura in Tumkur district.

16. Brahmesvara

Siva named as Brahmesvara finds 3 references, of which, 1 reference each is from Dharwad, Bijapur and Chitradurga districts. The earliest reference to Brahmesvara is found in an inscription of the Rashtrakutas, dated 929-930 A.D. from Dharwad district.

17. Kshetrapala

There are three references to Siva as Kshetrapala. *Kshetrapala* means "Lord of the field or region". It is also understood to be the name of a male deity of a certain area, found in Saivite temples. Hence it is also the name of an aspect of Siva, Bhairava. Of the 3 references, 2 references belong to the Cholas, one reference is from an inscription dated 1005 A.D. from Kolar district and the other reference is from an inscription dated 1043 A.D. from Bangalore district. In this record Kshetrapala is mentioned as Kettirapalar. The third reference found in the inscription of the Chalukyas of Kalyana dated 1033 A.D. is from Dharwad district.

18. Kantesvara

Siva named as Kantesvara finds 3 instances, 1 instance each from Kolar, Shimoga and Chitradurga districts. The earliest reference is found in an inscription of the Gangas of Talakad dated 753 A.D. from Kolar district. The inscription of the Rashtrakutas from Chitradurga district dated 964 A.D. refers to the Kantesvara temple and to the installation of Uma-Mahesvara in it.

19. Sindesvara

Siva named Sindesvara finds 2 references, 1 reference is from Dharwad district and the other is from Bijapur district. The earliest reference to Sindesvara

is found in an inscription of the Chalukyas of Badami assigned to 610-640 A.D. from Dharwad district. The other reference recorded from Bijapur district is found in the inscriptions of the Chalukyas of Kalyana dated 990-991 A.D. and 1033 A.D. The temple gets the name Sindesvara after the Sindas of Bagadage (Bagalkot), the feudatories of Chalukyas of Kalyana.

20. Kammatesvara

Siva named as Kammatesvara (Karmatesvara) after the professional group of Kammatas (people worKing in the mint) finds 2 instances. The earliest reference appears in the inscription of the Gangas of Talakad dated 968-969 A.D. from Dharwad district. The second reference appears in the inscription of the Chalukyas of Kalyana dated 1040 A.D. found in Tumkur district.

21. Allesvara

Siva named as Allesvara (Alesvara) finds 2 instances, 1 instance is from Dharwad district and the other instance is from Shimoga district. Both instances are recorded in the inscriptions of the Chalukyas of Kalyana. The earliest reference is from an inscription dated 1010 A.D. from Dharwad district.

22. Sobhanesvara

Siva named as Sobhanesvara finds 2 references, 1 reference is from Raichur district and the other is from Dharwad district. Both the references are recorded in the inscriptions of the Chalukyas of Kalyana. The earliest reference is found in an inscription dated 1002 A.D. from Raichur district. It is probable that Siva gets the name Sobhanesvara after the patron *mahasamanta* Sobhanarasa.

23. Jagadekamallesvara

There are 2 instances of Siva being named as Jagadekamallesvara, after one of the titles of King Jayasimha II. The earliest reference is found in an inscription dated 1028 A.D. from Mulgund in Gadag taluk of Dharwad district.

The other reference is recorded in an inscription dated 1047 A.D. found at Balligave in Shikaripur taluk of Shimoga district.

24. Gavaresvara

Two instances refer to Siva as Gavaresvara, after the merchants or traders community. *Gavares* are traders, who wander from place to place selling betel leaves hoarded on donkeys. Both the instances are recorded in the inscriptions of the Chalukyas of Kalyana. The earliest reference is in an inscription dated 1005 A.D. found at Kukkunur in Yalaburga taluk of Raichur district and the other reference is from an inscription dated 1033 A.D. found at Rajur in Ron taluk of Dharwad district.

25. Kamesvara

Siva named as Kamesvara finds 2 references. One reference is recorded in an inscription of the Nolamba Pallavas from Kolar district and the other is recorded in an inscription of the Rashtrakutas from Bellary district. Both the records are dated 931 A.D.

26. Bhairava

Siva named as Bhairava (a terrific or *ugra* form) has two references. Both belong to the period of the Chalukyas of Kalyana. The earliest reference is found in an inscription dated 976 A.D. found at Kudatini in Bellary district and the other is recorded in an inscription dated 1049 A.D. found at Shirur in Bagalkot taluk of Bijapur district.

27. Panchikesvara

Siva named as Panchikesvara finds two references. The earliest reference is found in an inscription of the Rashtrakutas dated 870 A.D. found at Salur in Shikaripur taluk of Shimoga district. The other instance is found in an inscription of the Chalukyas of Kalyana dated 981 A.D. found at Kanchugara-Belagallu in Alur taluk of Bellary district.

28. Kannesvara

Siva named as Kannesvara finds 2 references. Both the references are found in the inscriptions of the Rashtrakutas. The earliest one dated 812 A.D. is from Mysore district and the other dated 965 A.D. is from Chitradurga district.

29. Bhutesvara

Siva named as Bhutesvara finds 2 references. The earliest reference is recorded in an inscription of the Rashtrakutas assigned to c. 9th century A.D. from Bijapur district. The other reference is recorded in an inscription of the Chalukyas of Kalyana assigned to c. 10th century A.D. from Mysore district.

30. Kallesvara

Siva named as Kallesvara finds 2 references. The earliest reference is recorded in an inscription of the Rashtrakutas dated 968 A.D. from Chitradurga district. The other reference is from an inscription of the Chalukyas of Kalyana dated 1032 A.D. from Bijapur district.

31. Uttaresvara

Siva named as Uttaresvara finds 2 references. Both the references are found in the inscriptions of the Chalukyas of Kalyana from Bijapur district. The earliest one is dated 1044 A.D. and the other is dated 1049 A.D.

32. Nagesvara

Siva named as Nagesvara finds 2 references. Both the references are found in the inscriptions of the Chalukyas of Kalyana. The earliest one dated 1023 A.D. is from Raichur district and the other dated 1048 A.D. is from Shimoga district.

33. Karpatesvara

Siva named as Karpatesvara has 2 references. Both the references are found in the inscriptions of the Kadambas of Banavasi. The earliest reference is found in a record dated 497 A.D. from North Kanara district and the other is found in a record dated 523 A.D. from Shimoga district.

One hundred and twenty-six names of Siva have single references of which thirty-four names of Siva have been interpreted and the details are given below, but it has not been possible to find any interpretation for the remaining ninety-two names. It is observed that many Saiva temples were named after the patrons.

1. Koygesvara

Siva named as Koygesvara after the *Koylalis*, the labourers who cut betel-leaves. The only reference is found in the inscription of the Rashtratkutas dated 887 A.D. from Mevundi in Mundargi taluk of Dharwad district.

2. God Mailara

Siva named as Mailara (terrific form) is recorded in the inscription of the Chalukyas of Kalyana dated 1017 A.D. and found at Mallayyanagudda in Siraguppa taluk of Bellary district. This inscription says that the Nolamba-Pallava chief, Jagadekamalla Nolamba-Pallava Permanadi, worshipped god Mailara. It can be inferred that this inscription is the earliest record referring to Mailara worship and the Nolamba-Pallavas were the first in Karnataka to worship Mailara.

3. Lokesvara

Siva is worshipped as Lokesvara according to the Natha-Pantha faith. Natha-Pantha faith is said to have originated in Bengal by about 9th or 10th century A.D. It is believed to be developed itself out of the Vajrayana system of the Mahayana form of Buddhism, but later underwent transformation. In Tulunadu, it was predominently Saivite in fundamentals and practice.

Lokesvara represents Matsyendranatha, the spiritual son of Siva according to Natha-Pantha faith. Matsyendranatha was a renowned spiritual leader and also one of the influencial pontiffs of the Natha-Pantha, responsible for the spread and wide popularity of this faith in India. This faith must have spread and well received in Kadri by the middle of the 10th century A.D. Its influence is noticed

in the inscription found at Kadri in South Kanara district. The record dated 968 A.D., engraved on the pedestal of a bronze image of Lokesvara, was installed by the Alupa King Kundavarma, a great Saiva devotee.

4. Kapalesvara

Siva named as Kapalesvara is referred in an inscription dated 954 A.D. found at Lakkunda in Belur taluk of Hassan district. The dynastic affiliation of the record cannot be ascertained. The name Kapalesvara helps to infer that the temple might have been dedicated to Kapalika sect of Saivism. This is the only and the earliest reference to Siva as Kapalesvara in the study. The Kapalikas, who worshipped the Kapalin form of Siva, seem to be an obscure sub-sect of the Pasupata system of the Saivas.

Siva named after the place

There are 4 references of Siva being named after the places or vice versa.

5. Malapalideva

The earliest reference to Malapalideva is from the Chutu inscription, dated c. 3rd century A.D., found at Malavalli in Shikaripur taluk of Shimoga district belonging to King Vinhukada Chutukulananda Satakarni. Another reference to Malapalideva is recorded from the same district in the Malavalli inscription of the Kadambas of Banavasi King Siva[skanda]varma, which is assigned to c. 3rd-4th century A.D.

6. Makutesvaranatha

Siva worshipped as Makutesvaranatha after the place Makuta (Magada) appears in the inscription of Chalukyas of Badami King Mangalesa, dated 602 A.D. and found at Mahakuṭa in Badami taluk of Bijapur district.

7. Kilganesvara

Siva is named Kilgana or Kilganesvara after the place Kigga. It appears in the Alupa inscriptions found at Kigga in Koppa taluk of Kadur district dated between 650 A.D. and 710 A.D.

8. Bharatesvara

Siva is named Bharatesvara after the place Bharatapura, which is presently known as Baradur. It is found in an inscription dated 1032 A.D. which is assigned to an unidentified dynasty. It is found at Bharatapura in Mundargi taluk of Dharwad district.

Siva temples named after the Royal family

Siva temples named after the kings and queens find five instances.

9. Vijayesvara

Siva temple constructed by King Vijayaditya of the Chalukyas of Badami dynasty was named Vijayesvara (Bijesvara) after him. It is presently known as Sangamesvara temple. It is recorded in the inscription (696-733 A.D.) found at Pattadakal in Badami taluk of Bijapur district.

10. Lokesvara

Siva temple named Lokesvara was constructed by Lokamahadevi, the senior queen of King Vikramaditya II, to commemorate her husband's three victories against the Pallavas at Kanchi. It is recorded in the inscription of the Chalukyas of Badami (733-745 A.D.) found at Pattadakal in Badami taluk of Bijapur district.

11. Trailokyesvara

Siva temple named Trailokyesvara was built by Trailokyamahadevi, another queen of King Vikramaditya II, to commemorate her husband's three

victories against the Pallavas. The reference to this temple is found in the inscription of King Kiritivarma II dated 754 A.D. and found at Pattadakal.

12. Shivamaresvara and Nitimargesvara

Siva temples were named Shivamaresvara and Nitimargesvara after the Kings of the Gangas of Talakad dynasty. It is recorded in the inscription, assigned to 907 A.D. and found at Mogenahalli in Channapatna taluk of Bangalore district.

- **Siva temples named after the feudatories**

Siva named after the feudatories finds four references.

13. Gavaganesvara

Gavaganesvara was the name given to Siva temple at Madarikal constructed by Gavaganabbe, wife of Nolamba-Pallava chief Charuponnera. It is recorded in the inscription of the Rashtrakutas dated 815 A.D. and found at Chikka-Madhure in Challakere taluk of Chitradurga district.

14. Nolamba-Narayanesvara

Siva temple was named Nolamba-Narayanesvara, after one of the titles of the Nolamba-Pallava King Polalchora II, which was constructed by his wife Divabbarasi. It is recorded in the inscription dated 890 A.D. found at Avani in Mulbagal taluk of Kolar district.

15. Bhujjabbesvara

Siva temple was named Bhujjabbesvara after the patron Bhujjabbarasi who was the grand mother of Marasingadeva II, the Ganga feudatory ruling under the Rashtrakutas. It is recorded in the inscription of the Rashtrakutas dated 975 A.D. found at Hebbal in Shirahatti taluk of Dharwad district.

16. Nolambesvara

Another temple of the Nolamba Pallavas was named Nolambesvara. It was built by the Lenka-1000 led by their chief *dandanayaka* Tikkanna to commemorate the death of Nolamba-Pallava chief Udayaditya. It is recorded in the inscription of the Chalukyas of Kalyana dated 1045 A.D. and found at Morigere in Hagaribommanahalli taluk of Bellary district.

Siva temple named after a community of warriors

17. Lenkesvara

Siva was named Lenkesvara after Lenka-1000, a community of warriors. An inscription from Bellary district belonging to the Chalukyas of Kalyana of King Jayasimha II dated 1045 A.D. states that *dandanayaka* Tikkanna built Lenkesvara temple at Agrahara Moringere.

Chola temples in Karnataka

The great Chola King, Rajaraja I (985-1013 A.D.) conquered parts of the southern territory of Karnataka and annexed them to his empire. So Chola temples are found in the districts of Kolar, Mysore, Bangalore and Tumkur. The highest number of these temples is found in Mysore district (14), followed by 9 temples in Kolar, 7 temples in Bangalore and 1 temple in Tumkur districts. The earliest reference is found in the inscriptions dated 991 A.D. from Kolar and Mysore districts. Siva is named Somesvara-Udaiya-Mahadevar in the record from Kolar district and the name of Siva is effaced in the record from Mysore district. Some Chola names for Siva are distinct as they have the word *Udaiyar*, meaning Lord or the chief deity of a temple. The inscriptions from Mysore, Kolar and Bangalore districts reveal these instances.

Mysore District

18. Isana- Isvara- Mudaiyar (Udaiyar)
19. Mulastana- Mudaiyar (Udaiyar)
20. Suddhamallisvaram-Udaiya Mahadeva
21. Kavarai-Isvaram- Udaiyar
22. Tiruviramisvara-Udaiyar

Kolar District

23. Somesvara-Udaiya Mahadevar
24. Ma-Nandi-Isvaram-Udaiyar
25. Isanaisvaram-Udaiya Mahadeva

Bangalore District

26. Rajendra Simha-Isvaram-Udaiyar
27. Srikayilasam-Udaiya-Paramasvamigal
28. Kayilasam-Udaiya-Mahadevar

Chola temples named after the title of a King and Kings' names

29. Arumolidevesvaram-Udaiyar-Mahadeva

Siva was named Arumolidevesvaram-Udaiyar-Mahadeva after one of the titles of King Rajaraja I. It is recorded in the inscriptions dated 1013 A.D. and 1015 A.D. from Bangalore district.

30. Adavala-Rajendra-Sola-Singar

Siva was named Adavala-Rajendra-Sola-Singar after King Rajendra-Choladeva I. It is recorded in the inscription dated 1034 A.D. found at Malur in Bangalore district.

31. Rajaraja Vitankadeva

Siva was named Rajaraja Vitankadeva, probably after King Rajaraja I. It is recorded in the inscription issued under King Rajadhiraja I dated 1048 A.D. from Mysore district.

32. Rajendra-Sola-Isvara-Udaiya-Rajadhiraja-Vidangar

Siva was named Rajendra-Sola-Isvara-Udaiya-Rajadhiraja-Vidangar which is recorded in an inscription issued under King Rajadhiraja I dated 1048 A.D. from Tumkur district.

Chola temple named after a Saiva guru

33. Isana-Isvara-Mudaiyar

Siva temple named Isana-Isvara-Mudaiyar at Sutturu was dedicated in honour of a Kalamukha guru, Isanasiva-Pandita. It is recorded in the inscription dated 1032 A.D. belonging to King Rajendra I, found at Sutturu in Nanjangud taluk of Mysore district.

34. Kaliyuga-Rudra

Siva temple was named Kaliyuga-Rudra after one of the titles of the famous Saiva priest Tribhuvanakartara-bhatara during the period of the Nolamba-Pallavas. It is recorded in an inscription found at Avani in Mulbagal taluk of Kolar district which is assigned to 920 A.D.

4. Earliest and Last Reference to Saiva Temples

Studies so far reveal that in the beginning of the 1st century A.D., structural remains of a brick temple and a Siva linga were found near Ankola in North Kanara District. There is no epigraphical evidence for this, but on stylistic grounds it is opined that it could be the earliest Saiva temple in Karnataka[421].

The earliest Saiva temple is the Mahadeva Chandasiva temple at Vasana recorded in the inscription of the Satavahanas found in Nargunda taluk of Dharwad district. This record assigned to c. 245 A.D. is the earliest Satavahana record in Karnataka to mention a Saiva temple.

Till the finding of the Vasana inscription of the Satavahanas, the Talagunda inscription of the Kadambas of Banavasi was said to be the earliest epigraphical evidence mentioning a Saiva temple. It states that a Satakarni worshipped god Mahadeva at Talagunda. Studies reveal that this Satakarni could heve been Gautamiputra Satakarni of Satavahana dynasty. But still it appears to be an unresolved fact as to state exactly whether he was Gautamiputra Satakarni or some other Satakarni, as even the Chutus carried the titles of their overlords. It appears that the Mahadeva temple at Talagunda must have existed during the Satavahana period.

Last reference to Saiva temples is recorded in four inscriptions which mention temples that existed in 1050 A.D. They are as follows:

1. An inscription of the Chalukyas of Kalyana issued under King Somesvara I found at Korlahalli in Mundargi taluk of Dharwad district mentions a temple dedicated to Siva.
2. An inscription of the Chola issued under King Rajadhiraja I and found at Yeldur in Mulbagal taluk of Kolar district refers to the temple of god Isanisvaram-Udaiya Mahadeva of Iratiyur.
3. An inscription assigned to an unidentified dynasty found at Kudatini in Bellary taluk of Bellary district refers to the temple of god Somesvara.
4. Another inscription assigned to an unidentified dynasty and found at Kaggattur in Channagiri taluk of Shimoga district mentions the construction of a *trikuta* temple named Sri Vira-Somanatha at Huligere. This is the earliest

inscriptional evidence to a *trikuta* temple dedicated to Vira-Somanatha, Prasanna-Somanatha and Sambhudeva.

5. Antiquity of Temples

Two references occur in the epigraphical records which trace the antiquity of temples constructed in the Hindu epics era.

An inscription of the Rashtrakutas, dated 815 A.D., issued under King Prabhutavarsha Pratapavaloka Sri Vallabha (Govinda-III), found at Chikka-Madhure in Chitradurga district records the first reference to a brick temple, which was earlier constucted by Lord Rama in the memory of a fight between Jatayu and Ravana on Jatinga Ramesvara hill.

An inscription of the Chalukyas of Kalyana, dated 1036 A.D., issued under King Jayasimha II, found at Belagami (Balligave) in Shimoga district, refers to a Panchalinga temple which was said to be set up by the Pandavas.

6. Century-wise Distribution of the Inscriptions and Temples and Images

The study of 351 inscriptions reveals 428 Saiva temples and images dating from the middle of 3rd century A.D. to 1050 A.D.

Century	Total inscriptions	No of Temples and Images
3rd century A.D.	2	2
3rd - 4th century A.D.	1	Nil
4th century A.D.	Nil	Nil
5th century A.D.	3	3

6th century A.D.	4	5
7th century A.D.	4	6
7-8th century A.D.	11	7
8th century A.D.	12	8
8-9th century A.D.	3	3
9th century A.D.	31	28
9-10th century A.D.	5	6
10th century A.D.	98	153
to 1050 A.D.	177	207
Total	351	428

The chart shows that references to Saiva temples occur from 3rd century A.D. onwards and two references are recorded. One reference is found in the inscription of the Satavahanas and the other is found in the inscription of the Chutus. In 3rd-4th century A.D. a single inscription of the Kadambas of Banavasi refers to the temple which existed in the 3rd century A.D. In the 4th century A.D. not a single reference is recorded. It can be noticed that from 5th century A.D onwards there is an increase in the epigraphical evidence and also in the number of temples and images. In the 5th century A.D. three inscriptions refer to three temples and images, follwed by four inscriptions referring to five temples and images in 6th century A.D. and four inscriptions referring to six temples and images in 7th century A.D. In the 7-8th century A.D., eleven incriptions refer to seven temples and images, and in the 8th century A.D. twelve inscriptions refer to

eight temples and images. In the 8-9th century A.D., three inscriptions mention three temples and images. From the 9th century A.D. onwards there is a gradual increase in the number of inscriptions and temples. Thirty-one inscriptions belonging to the 9th century A.D., refer to twenty-eight temples and images. In the 9-10th century A.D. five inscriptions reveal six temples and images. In the 10th century A.D. ninety-eight inscriptions refer to one hundred and fifty-three temples and images which reveal that temple building activity had increased exuberantly. A maximum number of inscriptions are recorded from the period between 1001 A.D. and 1050 A.D. One hundred and seventy-seven inscriptions issued during this period reveal the existence of two hundred and seven temples and images, which proves the popularity of Saivism and also an increasing trend in temple construction and patronage.

7. Patrons

Saivism emerged as the most popular religious force which is evident from the study of 351 inscriptions. The 428 references to temples and images help to infer that people of all sections of the society in the past extended their patronage richly.

On the availability of 351 inscriptions, the patrons of Saiva temples and images have been classified into eight classes. They are as follows:

Sl. No.	Classes of Patrons	Total references
1.	Unknown patrons	130
2.	High Nobility including ministers, *mahamandalesvaras, mahasamanthas, samantas, dandanayakas, sahanis* etc.	95

3.	Middle level bureaucracy including *gavundas, pergades, urodeyas, manneyas, sunkavergades, senabovas, maneverggades* etc.	84
4.	Royal family	51
5.	Merchants and Guilds	30
6.	Individuals	26
7.	Religious men including priests, *mahajanas,* brahmanas etc.	22
Total		438

1. Unknown patrons

The study reveals that the social status of 130 patrons remains unknown. They include 79 patrons whose names were available but whose social indentity was not mentioned, 11 patrons whose name and identity is damaged or effaced and 40 patrons who have no details at all.

2. High Nobility

The class of high nobility reveals 95 patrons. Among them the Sendraka, Sinda, Chellaketana, Rattas of Saundatti, Nolamba Pallavas and Bali family, were the feudatory rulers who had contributed considerably to the growth of Saivism. Even the wives of these chiefs were active participants in their patronage. As many as 26 feudatory chiefs' patronage is recorded. Among them, 11 instances do not mention their family names and 1 is the wife of a subordinate; and 7 references are from the Nolamba Pallavas and 1 is a queen; 1 instance is from the

Sendrakas, followed by 1 instance from Sindas, 2 instances from Chellaketanas, 1 instance from Ratta family and 1 instance from the Bali family.

There are 42 instances of patronage rendered by *mahasamantas,* of which 34 instances refer to *mahasamantas* and 2 refer to the mother of *mahasamantas* while 3 refer to the wives of *mahasamantas*. There are also 3 references to *mahasamantas* belonging to the Chalukyas of Varuna, who were the members of the Chalukya family, ruling from Varuna in Mysore district. As many as 15 instances of patronage by administrators is recorded and 1 patron among them named Basava-*setti* was the chief of Nugu-nadu. This is a unique reference to be found in a Chola inscription from Mysore district dated 1020 A.D. It records that a *setti* was an administrator. As many as 10 references mention the patronage extended by *dandanayakas*, and 1 of them is referred as a *sahani*. And lastly, there are single references, one to a minister and another to a physician of a king.

3. Middle level bureaucracy

Patrons coming from this class find 84 references, of which 44 instances refer to *gavundas* (*ur-gavundas* and *nal-gavundas*), 16 to *pergades* (*heggades* and *veggades*), 10 to *urodeyas,* 7 to *manneyas,* 3 to *sunkavergades*, 2 to *senabovas* and 2 to *maneveggades*. The earliest reference to a *gavunda* is observed in the record of the Rashtrakutas found in Dharwad district dated 859 A.D. The earliest reference to a *pergade,* observed in the record of the Chalukyas of Badami found in Bijapur district is assigned to the period 696-733 A.D. The earliest reference to an *urodeya* is observed in the record of the Rashtrakutas found in Shimoga district dated 870 A.D. The earliest reference to a *manneya* is observed in the record of the Chalukyas of Kalyana found in Dharwad district dated 995 A.D. The earliest reference to a *sunkavergade* is observed in the record of the Rashtrakutas found in Dharwad district dated 918 A.D. The earliest reference to a *senabova,* observed in

the record assigned to an unidentified dynasty and found in Mysore district is dated 10th century A.D. The earliest reference to a *manevergade,* observed in the record of the Chalukyas of Kalyana found in Bellary district is dated 1034-35 A.D.

From the study of the contributions made by the middle level bureaucrats, it is evident that the class of *gavundas* had an upper hand in their patronage compared to that of officials.

4. Royal family

The patrons from royal family include kings, queens, queen mother and princes. Of the 51 references recorded, 35 are kings. Of them, 10 kings are from the Chalukyas of Kalyana dynasty, 8 are from the Rashtrakuta dynasty, 5 are from the Chalukyas of Badami dynasty, 3 are from the Kadambas of Banavasi, 3 are from the Gangas of Talakad, 2 are from the Alupas, 2 are from the Cholas, 1 is from the Hoysala dynasty and 1 is from an unidentified dynasty. Among the 11 references to queens, 5 belong to the Chalukyas of Kalyana, 2 belong to the Chalukyas of Badami, 2 belong to the Gangas of Talakad, 1 belongs to the Alupas and 1 belongs to an unidentified dynasty. Of the 4 references to princes, 1 belongs to the Alupas, 1 belongs to the Chalukyas of Badami, 1 belongs to the Gangas of Talakad and 1 belongs to the Chalukyas of Kalyana. A single reference to a queen-mother belonging to the Gangas of Talakadis recorded. The study reveals that the highest royal patronage came from the Chalukyas of Kalyana followed by Chalukyas of Badami, Rashtrakutas, Gangas of Talakad, Alupas, Kadambas of Banavasi, Cholas and Hoysalas.

5. Merchants and Guilds

The merchant nobility records 30 instances of patrons, of which 12 instances refer to *settis* (including a wife of a *setti* and a *chetti),* 6 instances refer to *telligas* and 1 instance refers to *desi*. The earliest reference to a *setti* (who was a bangle-merchant) is found in the inscription of the Rashtrakutas from Bellary district belonging to King Goyindara Ballaha (Govinda IV) which is dated 931 A.D. The highest references (3) to *settis* occur from the inscriptions of Kolar district. A special feature worth recording is that a *setti* was named Nolamba-*setti* in the Nolamba Pallava inscription dated 969 A.D. and found in Kolar district.

Eight instances of the patronage extended by the guilds are also recorded. Of those eight instances, a single instance refers to *telligara-aiyvattokkalu*. It is recorded in an inscription of the Chalukyas of Kalyana dated 1045 A.D. found in Bijapur district. Two references to *samaya* are recorded, 1 instance is found in the inscription of the Chalukyas of Badami (733-45 A.D.) from Bijapur district and the other instance is found in the inscription of the Cholas dated 1032 A.D. from Mysore district. Two inscriptions of the Alupas belonging to 8th century A.D. and found in South Kanara, district refers to *nagaras* and *nakharas*. A reference to *gavare-gandas* and *mummuri-dandas* occurs in an inscription of the Chalukyas of Kalyana dated 1033 A.D. and found in Dharwad district. A reference to *koylalis* occurs in an inscription of the Chalukyas of Kalyana dated 1048 A.D. and found in Bellary district. A reference to *tisai-ayirattainurvar* of Ayyavole occurs in an inscription of the Cholas belonging to King Rajadhiraja I (1018-54 A.D.) from Mysore district. A reference to *aashesha-kottali* occurs in an inscription of the Cholas dated 1048 A.D. from Tumkur district.

A community group named *aravattokkalu* (sixty tenents of agriculturist family) finds three references. All the references are from the inscriptions of the Chalukyas of Kalyana. The earliest reference is recorded in an inscription dated

1033 A.D. issued under King Jayasimha II from Dharwad district. The second reference is from an inscription issued under the same king who is dated 1034-35A.D. and found in Bellary district and the third reference is found in an inscription dated 1048 A.D. issued under King Somesvara I also from Bellary district.

6. Individuals

There are 26 instances of Individual patronage. It includes devotees like *praje, sabha, nagarttar*, residents, citizens etc, and women like courtesans, *dasi*, a cowherdess etc. The inscriptions found in Bijapur district refer to three courtesans; two of them belong to the period of theChalukyas of Badami and one belongs to the Rashtrakuta period. These courtesans appear to have been rich donors to Saiva temples.

7. Religious men

The class of religious men records 22 instances, of which 8 instances refer to Saiva priests who were called *rasi, jiya, tammadi, bhatara, acari, bhatta* etc., and 7 instances refer to members of *agraharas* and the remaining 7 instances refer to *mahajanas* and *brahmanas.* The only and the earliest reference to *tammadi* (Telugu for Saiva priest) is recorded in an inscription of the Gangas of Talakad belonging to King Sripurush (725-788 A.D.) from Mysore district.

A special fact to notice is that a single inscription from Avani in Mulbagal taluk of Kolar district dated 961 A.D. records the construction of 50 temples (Saiva) by Tribhuvanakartara-deva, the Kaliyuga-Rudra, who ruled the *sthana* at Avani.

Chola Patrons

A distinct feature of the Chola patrons is that they had two names. Such instances are found in the inscriptions from Kolar and Bangalore districts. From Kolar, in an inscription dated 991 A.D. the patron is named Rajendra-Sola-Pallavaradittan alias Mukkarasar, in the inscription dated 1048 A.D., the patron is *dandanayaka* Appimayya alias Rajendra-Chola-Brahma-Maraya, in the inscription dated 1049 A.D. the patron is Vira Vichchadira-Muvendra-Velar alias Mathur Udaiyar Satti, in the inscription dated 1050 A.D. the patron is Virarakshasa-Brahma-Maryan alias Samundan Irugaiyan of Iratiyur. Another such instance is found in the inscription from Bangalore district dated 1013 A.D. in which the patron is named Kottayan alias Idava-*gamundan.*

8. Staunch Devotees and Eclectism

From the study of epigraphical records, it is found that kings and even common folk have been staunch devotees of a particular religion or faith besides being ecletic in their patronage. The majority of the inscriptions under study do not speak about the patrons being staunch towards Saivism, despite constructing Saiva temples and giving grants for their maintenance. Only a few inscriptions state clearly about devotees being staunch Saiva followers. For instance, Lokamahadevi, senior queen of King Vikramaditya II, is euologized as *Umabhagavati* in the inscription of the Chalukyas of Badami dated 754 A.D. and found at Pattadakal in Bijapur district. A fragmentary inscription, assigned to an unidentified dynasty, praises the patron Masara-Jakkayya as a staunch worshipper of Siva. It is recorded in an inscription dated 800 A.D. and found at Humcha in Shimoga district. *Mahasamanta* Machideva is described as a staunch Saiva devotee in an inscription of the Rashtrakutas dated 939 A.D. and found at Hechche in Shimoga district. Alupa King Kundavarmarasa is euologized as

...*parama bhakta* of *Balachandra Shikhamani* (a great devotee of Lord Siva) in an inscription dated 968 A.D., found at Kadri in South Kanara district. Kanchikabbe, a cowherdess calls herself ...*parama mahesvari* (a staunch devotee of Siva) which is recorded in the inscription of the Chalukyas of Kalyana, dated 980 A.D. and found at Sogal in Belgaum district. An inscription of the Chalukyas of Kalyana, found at Morigeri in Bellary district, dated 1046 A.D. describes *dandanayaka* Somimayya as *Sivapadashekara*.

Eclectism

Patrons, who were eclectic in their patronage, are found in five inscriptions. The inscription of the Chalukyas of Badami, and found at Badami in Bijapur district dated 602 A.D. states that King Mangalesa (described as *Parama-bhagavata* in a record dated 578 A.D.) donated some wealth and ten villages to god Makutesvaranatha. The inscription of the Rashtrakutas found at Chikka-Madhure in Chitradurga district, assigned to 815 A.D., states that Gavanagabee (a devotee of Vishnu), wife of Nolamba chief Paramesvara-Pallavadi Charuponera, donated some land to the Sivalaya (probably Gavaganesvara temple). Another inscription of the Rashtrakutas found at Kolagallu in Bellary district and dated 967 A.D., records that a learned and virtuous asectic named Gadadhara installed the images of Karttikeya and Mahesvara along with the images of other Hindu gods, like Surya, Brahma, Vishnu, Vinayaka and Parvati in a temple of Kolagallu. An inscription of the Chalukyas of Kalyana found at Balligave in Shimoga district dated 1048 A.D. states that Nagavarma-Vibhu (a local chief) had constructed Saiva, Vaishnava and Jaina temples.

9. Motivation

People of the past constructed temples for various reasons. Many of the temples were constructed to display their devotion as well as to express their religious affiliation. A common belief among them was that if a person constructs a temple or performs *Isvara prathiste* (installation of *linga*), he would become Isvara. Of the 428 inscriptions studied, many mention the construction of temples, but only a few reveal the motivating factor for temple construction. The following instances refer to different motivations.

i. Temple constructed to celebrate victory

a) Lokamahadevi and Trailokyamahadevi, queens of King Vikramaditya II of the Chalukyas of Badami, constructed a couple of temples for god Siva and named them Lokesvara and Trailokesvara respectively. They constructed the temples to celebrate their husband's three victories against the Pallavas of Kanchi. The reference to Lokesvara temple is recorded in the inscription of King Vikramaditya II (733-745 A.D.), and the reference to Trailokyesvara temple is recorded in the inscription dated 754 A.D., which belongs to King Kirtivarma II and is from Bijapur district.

b) Mahendra I, the Nolamba Pallava king, made an offering of his palace to construct a temple for god Mahadeva and named the temple as Mahendresvara in order to celebrate his supremacy over the kingdom. It is recorded in an inscription, which is dated 878 A.D. and found at Baragur in Tumkur district.

c) The feudatory King Nanni Perbana Nagattara constructed a temple for god Somanatha in Bempur in order to celebrate his victory over Biravarma and Ballavarasa. It is mentioned in the Bana inscription dated 890 A.D. and found at Dodda Begur in Bangalore district.

ii. Temples constructed to attain an abode in heaven

a) Divabbarasi, the wife of King Nolamba-Narayana (Polachora II), constructed Nolamba-Narayanesvara temple at Poraramangala (Horamangala) to commemorate the death of her elder son Viramahendra-Nolambadhiraja. It is recorded in the inscription of the Nolamba Pallavas dated 890 A.D., and found at Avani in Mulbagal taluk of Kolar district.

b) Gadadhara, an ascetic, installed images of Mahesvara and Karttikeya with other Hindu gods at Kolgallu so that his deceased elders would attain an eternal abode in heaven. It is recorded in the inscription of the Rashtrakutas, issued under King Khottigadeva, dated 967 A.D. and found at Kolgallu in Bellary district.

c) A warrior community named Lenka-1000, along with Tikanna, the chief and *dandanayaka,* erected the Nolambesvara temple in order to commemorate the death of his over lord Nolamba-Pallava chief Udayaditya. It is recorded in the inscription of the Chalukyas of Kalyana belonging to King Trailokyamalla Ahavamalldeva, dated 1045 A.D., and found at Morigeri in Bellary district.

d) Kesava-bhatta erected a temple to accrue merit for his parents and deceased forefathers. It is recorded in an inscription of the Cholas issued under King Rajadhiraja I dated 1049 A.D. and found at Chikkakati in Mysore district.

iii. Construction of temple for honour and good fortune

A Saiva priest named Amritarasi performed a vow and caused the image of Nandi to be installed out of the money he collected from the dues given. He got the image installed in the temple constructed by him at Kolurnad in order to maintain his honour and to get good fortune as well. It is recorded in the

inscription of the Gangas of Talakad dated 893 A. D. and found at Gangigere in Kadur district.

iv. Construction of temple in the name of a *guru*

Mahendra-bhatta constructed a temple for his guru Tribhuvanakartara-bhatara, and named it after the guru's title Kaliyuga-Rudra. It is recorded in the inscription of the Nolamba-Pallavas, dated 920 A.D, and found at Avani in Kolar district.

v. Self-motivation for erecting a temple by a poor priest

A poor priest named Lingasiva-jiya was motivated to reconstruct a stone temple in place of an unfinished brick temple. He collected money by begging alms from the public for this cause. It is recorded in the inscription of the Rashtrakutas dated 962 A.D., and found at Ramasagara in Chitradurga district.

10. Grants

The study of 351 inscriptions reveals that a large number of grants were given to Saiva temples as gifts and endowments. A variety of grants were given by different classes of the society. Some of them were land grants, including village grants, *agraharas*, arable land, wet land, flower gardens, tank-grants, well-grants, oil and oil-mills, houses and house-sites, shop-grants, tax exemptions, grants of gold and jewellary, cash grants, cow grants (*gosasa dana*), food grains, agricultural produce, arecanut trees and provisions for food to the ascetics.

a) Land grant

From the study of the inscriptions it is observed that maximum number of grants given to temples were in the form of land. Inscriptions record that grants

were received by Saiva priests. Sometimes the inscriptions do not record the recipient of the grant but only that the grant was given to temples and gods. Land gift was considered a great gift and other than land grants, village grants were enormous given. Some of these instances are given below:

An inscription of the Chalukyas of Badami from Bijapur district dated 602 A.D. states that King Mangalesa conquered the Kalachuri King Budhavarasa, and taking possesion of his wealth, donated it along with 10 villages around Mahakuta to god Makutesvaranatha.

An inscription of the Rashtrakutas from Kolar district dated 806 A.D. states that King Prabhutavarsha (Govinda III) confided a village named Kondamangala to a Sivalaya at Nandi constructed by Manikabbe at the request of her husband Vijayaditya I (a Bana chief).

An inscription of the Nolamba Pallavas from Kolar district dated 890 A.D. states that Divabbarasi, wife of King Nolamba-Narayana (Polalchora II) constructed Nolamba-Narayanesvara temple at Poraramangala and donated a village named Yelanagara to commemorate her son's death.

Another inscription of the Rashtrakutas, from Bellary district, states that the King Krishnaraja (939-967 A.D.) granted with great devotion and love the village Kereyapalli to god Shanmukha on Kumarasvami hill.

An inscription of the Cholas from Kolar district dated 991 A.D. states that Mukkarasar, the chief of Kaduvetti built a temple on the hill Virasritirumalai at Surur and donated Purakuttai village to god Somesvara-Udaiya-Mahadevar.

An inscription of the Chalukyas of Kalyana from Bellary district dated 1017 A.D. states that the Nolamba-Pallava chief, Jagadekamalla Nolamba-Pallava-Pemmanadi donated the village Siriyanur to god Mailaradeva.

A solitary inscription of the Senavaras from Kadur district dated 1025 A.D. states that King Jimutavahana constructed a temple and donated the villages Nerile, Kiriya Oralgodu and Urppavalli to it.

b) Tank grants

Water being an important source of life was needed for the temple rituals and for the people's use. Other than land and village grants, tank grants were given profusely. Some of the instances are as follows:

An inscription of the Kadambas of Banavasi assigned to 450 A.D. from Shimoga district issued under King Kakusthavarma states that the king got a tank excavated for the use of the temple of Mahadeva (Bhava) at Talagunda.

An inscription of the Rashtrakutas from Dharwad district dated 975 A.D. states that the Ganga feudatory Marasinghandeva's grand mother Bhujjabbarasi constructed a large outlet of the tank and the temple of god Bhujjabbesvara.

An inscription of the Chalukyas of Kalyana from Dharwad district dated 1019 A.D. states that a certain Lenka warrior named Munja donated a tank to the temple of god Sahadevesvara. Another inscription of the Chalukyas of Kalyana from Bellary district dated 1036 A.D. states that a water tank situated infront of the temple of god Mahadeva was donated to the god by some *gavundas* and a *manneya.* A third inscription of the Chalukyas of Kalyana from Dharwad district dated 1044-45 A.D. states that Kala-*gavunda* constructed the temple of god Kalesvara and gifted a tank to it.

c) Gold and Jewellary Grants

Rich patrons were generous to gift cash, gold and jewellary grants to gods. Some of the instances are recorded below:

An inscription of the Chalukyas of Badami issued under the reign of King Vijayaditya (699-733 A.D.) from Bijapur district records that Vinapoti, one of his courtesans (*pranavallabe*) bestowed the entire gift of a *Hiranyagarbha,* a *mahadana* besides donating a pedestel of rubies and a silver umbrella to god Makutesvara.

An inscription of the Cholas from Kolar district dated 1049 A.D. states that an officer named Viravichchadira-Muvendra-Velar gave a plate of gold, weighing by the standard of the city, 2½ *kalanju* and one *manjadi*, as an ornament for the god Ma-Nandisvaram-Udaiya-Mahadevar of Nandi hill.

An inscription of the Chalukyas of Kalyana from Bellary district dated 1035 A.D. states that a dancer (*patra*) of Kalideva's temple named Siriyavve gifted her house to the god with the stipulation that those who lived in her house should pay two gold coins (*panas*) per year for upkeeping of the perpetual lamp before god Kalideva.

d) Gosasa Dana

Donating cows and other animals to temples and gods was considered very pious. Some of the instances are recorded here below:

An inscription of the Rashtrakutas from Bijapur district issued under the reign of King Dhruva (780-793 A.D.) states that Badi-poddi, a courtesan of the Lokamahadevi temple (Lokesvara), gave a grant of *gosasa* besides donating a horse chariot, an elephant chariot and a *Ubhayamukhi* to the god. Another inscription of the Rashtrakutas from Bijapur district dated 971 A.D. issued under the reign of King Khottigadeva states that Santa-*gavunda* built a *degula* and gifted thousand cows (*gosahasra*) probably to Huccimalli II temple at Aihole.

An inscription of the Chalukyas of Kalyana from Shimoga district dated 1002 A.D. issued under the reign of King Irivabedanga Satyasraya states that

Achayya-*gavunda*, his wife Arasabbe and his son together constructed a *degula* and donated *gosasa* to it.

An inscription of the Cholas from Mysore district dated 1049 A.D. issued under the reign of King Rajadhiraja I states that persons named Kesava-bhatta and Makayya donated cows and land to provide for the perpetual lamp to god Madeva and god Chandrasekharadeva respectively.

e) Grants given by Religious Men

Among patrons, the religious men did not lag behind in given grants to temples. Two instances are given below:

An inscription of the Gangas of Talakad from Mysore district issued under the reign of King Konguni Muttarasa Sripursa (725-788 A.D.) records that a land gift was given by Devendra Tammadi, a Saiva priest, to god Vinitesvara of Polma (Homma).

Another instance is recorded in an inscription of the Chalukyas of Badami from Bijapur district dated 754 A.D. issued under the reign of King Kirtivarma II. It records that an acharya named Jnanasiva, who had come from Mrigathanikahara vishaya (on the north bank of the Ganges) residing in the Vijayesvara temple, donated some land for the worship of the god and other religious activities.

11. Special Rituals

Rituals like *homas* were performed on the renovation of temples or installation of deities. Here are two instances recorded where land grants were given to Siva temples on the occasion of *rudra-homa* and *laksha-homa*.

An inscription of the Cholas from Mysore district dated 1020 A.D. issued under King Rajendra Chola-Deva I records that Basava-*setti,* chief of Nugu-nadu, renovated the broken temple of Belaturu and consecrated the *linga* by performing *rudra-homa.*

Another instance is recorded in an inscription of the Chalukyas of Kalyana from Bijapur district dated 1049 A.D. It states that Mailaladevi, senior queen of King Somesvara, on the occasion of *laksha-homa,* entrusted a grant to Yogacharya Jnanarasi Vyakhyanadeva of Pasupata sect, for the worship and renovation of the temple of Somesvara.

12. Agrahara converted into a Mercantile Town

An interesting fact to record is the conversion of an *agrahara* into a mercantile town by a merchant guild. An inscription of the Cholas from Mysore district issued under King Rajadhiraja I (1018-1054 A.D.) records that an *agrahara* named Rajadhiraja-Chaturppedimangalam in Padi-nada was converted into a *eri-Virapattanam* (mercantile town) by the *tisai-ayirattainnurvar* of Ayyapolil (Ayyavole). Instances of such conversions occur in the Chola records from Tamil country, but the above reference is one such record found in Karnataka. Though the *agrahara* gets converted into a mercantile town, the temple of god Kavarai-Isvaram-Udaiya had received patronage from the merchant guild.

13. Variety of Temples

From the study of inscriptions it is found that the majority of the temples mentioned are *ekakuta* temples. Single references to a *dvikuta* and *trikuta* temples are recorded.

An inscription of the Chalukyas of Kalyana from Raichur district dated 1005 A.D. belonging to the reign of King Irivabedanga Satyasraya refers to the installation of two pinnacles to a temple by Isvara-*setti*. This temple probably might have been a *dvikuta* temple.

An inscription of an unidentified dynasty from Shimoga district dated 1050 A.D. records the construction of a *trikuta* temple named Sri-Virasomanatha. In the temple three lingas were installed and named as Virasomanatha, Prasanna Somanatha and Sambhudeva.

14. Linga on a Boundary Stone

A rare fact to record is finding the image of a *linga* carved on a stone marking the boundary of a gift land given to the temple of god Svayambhu at Mulgund. The inscription of the Chalukyas of Kalyana of King Jayasimha II dated 1019 A.D. and found at Mulgund in Dharwad district refers to it as *lingadakal*.

15. Temple as a Royal Memorial

A worth mentioning fact is of the memorial shrines erected for kings in grave-yards. Temples were constructed and *linga* was installed in or near grave-yards. Of the cluster of eleven shrines found in the valley near Bhadra Nayakana Jalihal, Pattadakal in Bijapur district, the main shrine has an inscription written in the characters of c. 8th century A.D. which reads that the temple built is a memorial representation of the King Vikramaditya II of the Chalukyas of Badami[422].

16. Mathas and Satras attached to Saiva temples

As Saivism became predominant, the movement evolved a new institution known as *matha*. Initially a *matha* was an abode of the ascetics and was usually attached to a temple. A *matha* was a place equal to the Buddhist and Jaina monasteries wherein students were lodged and boarded and given free education. It can be said that the *mathas* were started as a reaction to the Buddhist and Jaina monasteries. *Mathas* later became centres of learning and local welfare institutions, meant to safeguard the interest of the people. The main purpose of the *matha* was to encourage learning and other cultural aspects of life. It was considered as *Vidyadana satra* and it also lent patronage to scholars engaged in the pursuit of spiritual knowledge. The students in the *mathas* were classified as *mathada vidyarthigalu, mathada tapodhanaru* and *vidyarthi tapodhanaru*. In olden days, imparting education was considered to be a religious act that earned merit. So, people liberally patronized *mathas*. Among acts of merit, *dana* was considered sacred, and *vidyadana* was the most sacred. This led to an increase in the establishment of *mathas* where education was both religious and secular. Apart from *mathas, satras* were also maintained where free lodging and boarding facilities were provided for the people. Some temples had only the *satras* attached to them and some times temples had both the *satras* and *mathas* attached to them.

From the study of Saiva inscriptions it is known that grants were given to *mathas* for their maintenance and imparting education, grants were given only for imparting education (*vidyadana*) and maintaining *satras*. Of the 351 inscriptions studied, only 41 inscriptions refer to *mathas* and *satras*. Of them, 25 inscriptions reveal references to *mathas* and 6 inscriptions reveal references to *satras*. Inscriptions also reveal that grants were given for the maintenance of ascetics and students.

The earliest reference to learning is recorded in an inscription of the Chalukyas of Badami dated 567-568 A.D. and found at Ammiyanabhavi in Dharwad district. The earliest reference to a grant given for imparting education is evident from an inscription dated 754 A.D. and found on a pillar at Pattadakal in Bijpaur district, belonging to King Kirtivarma II of the Chalukyas of Badami. It registers that Jnanasivacharya granted some land as a provision for the discourses of the *acharya* as also for the studies of those who attend the rites of the god.

The earliest reference to a *matha* is recorded in an inscription of the Collateral branch of the Gangas of Talakad dated 810 A.D. from Kolar district. It refers to a *matha* attached to the Sivalaya at Nandi. The last reference to a *matha* is recorded in an inscription of the Chalukyas of Kalyana from Bijapur district dated 1049 A.D. It refers to the *matha* of Uttaresvara temple.

The earliest reference to a *satra* is recorded in an inscription of the Rashtrakutas from Dharwad district dated 929-930 A.D. It refers to a *satra* in Agrahara Ereyana-Kadiyuru probably belonging to Kalidevasvami's Sivanilaya. The last reference to a *satra* is recorded in an inscription of the Chalukyas of Kalyana from Bijapur district dated 1049 A.D. It refers to a *satra* belonging to the Siddhesvara temple.

This study reveals references to *mathas* and *satras* in Dharwad, Bijapur, Shimoga, Bellary, Mysore, Chitradurga, Belgaum, Kolar and Gulbarga districts. The highest number of references to *mathas,* that is, 5 each is recorded from Dharwad, Shimoga and Bellary districts, followed by 4 from Bijapur district, 2 each from Mysore and Chitradurga districts, and 1 each from Belgaum and Kolar districts. Of the six references to *satras*, Dharwad district records 3 references, followed by 1 reference each in Bijapur, Bellary and Gulbarga districts.

Of the 25 references to *mathas*, 16 references are found in the inscriptions of the Chalukyas of Kalyana, 6 are found in the inscriptions of the Rashtrakutas, 2

in the inscriptions of the Cholas and 1 in the inscription of the Gangas of Talakad. And of the 6 references to the *satras*, 4 are found in the inscriptions of the Chalukyas of Kalyana and 2 in the inscriptions of the Rashtrakutas. The following tables clearly reveal district-wise references to *mathas* and *satras.*

Mathas and Satras in Dharwad District

Sl. No.	Dynasty	Date	Temple	Matha and Satra	Remarks
1.	Chalukyas of Badami	567-568 A.D.	Kalideva of Ammiyanabhavi	--	The inscription records that learning took place in the temple.
2.	Rashtrakutas	929-930 A.D.	Kalideva-svami's Sivanilaya in Agrahara Ereyana-Kadiyuru	*satra*	The inscription refers to a *satra* and a bhatta-vritti.
3.	-do-	951 A.D.	--	*matha*	The name of the temple is not found in the inscription.
4.	-do-	969 A.D.	God Ramesvara at Nagavi	*satra*	Reference to *matha* is not mentioned but grant for imparting education and maintaining a *satra* was given.
5.	-do-	975 A.D.	Temple of God Bhujjabbesv-ara.	*matha* of the temple (centre of *Naishthika-*	--

				sthana)	
6.	Chalukyas of Kalyana	995 A.D.	Temple of Mulasthana at Eleya-Posur.	--	Land grant was given for imparting education in the temple.
7.	-do-	1002 A.D.	God Svayambhu at Agrahara Kardugi	--	-do-
8.	-do-	1010 A.D.	--	Guheya-*matha* in Sirivur	Probably the *matha* was an independent one or attached to a temple whose name is not found in the inscription.
9.	-do-	1012 A.D.	God Bhagiyabbes-vara at Agrahara Ummachige	*satra*	Land grant given to the *satra* of the *elkoti-tapodhanas* (Kalamukha ascetics). Probably the *satra* was attached to the Bhagiyabbes vara temple.
10.	-do-	1019 A.D.	Gunadabbes-vara at Mulgund	--	Imparting education (*vidyadana*) at the temple

11.	-do-	1028 A.D.	Probably Svayambhu-deva at Uphunasi	*matha* attached to the temple	--
12.	-do-	1015-1044 A.D.	Svayambhu	*matha*	Reference to *matha* and *vidyadana* is recorded but it is not clear if the *matha* was attached to the temple
13.	Unidentified Dynasty	c. 9th century A.D.	Temple of the priest Isanarasi-bhatara	--	A portion of the gift land was to be utilized for imparting education.

Mathas and Satras in Bijapur District

Sl. No.	Dynasty	Date	Temple	Matha and Satra	Remarks
1.	Chalukyas of Badami	754 A.D.	Vijayesvara temple (Sangames-vara) at Pattadakal	-	Jnanasivacharya residing in the temple gave land grant as a provision for the discourses of the *acharya* and for the studies of those who attend to the

					rites of god.
2.	Chalukyas of Kalyana	1004 A.D.	Brahmesvara temple at Agrahara Tumbige	*matha* of the temple	Land grant for the *matha*.
3.	-do-	1024 A.D.	God Re[bba]les-vara at Perggur (Heggur).	--	Some part of the land grant was given for meeting the expenses of education.
4.	-do-	1029 A.D.	God Marasinghes-vara of Devapur (Devur)	--	Land grant for maintaining ascetics and students.
5.	-do-	1032 A.D.	Mulasthana temple of [pandideva]-bhattaraka at Kantipattana	*matha* of the temple	Land grant for the *matha*.
6.	-do-	-do-	Temple of Siva	-do-	Land grant and oil-mill to the temple and *matha*.
7.	-do-	1049 A.D.	1. Siddhes-vara temple 2. Uttares-vara temple	1. *satra* of Siddhes-vara temple. 2. *matha* of Uttares-vara temple.	Land grant for the students and *satra*.

Mathas and Satras in Shimoga District

Sl. No.	Dynasty	Date	Temple	Matha and Satra	Remarks
1.	Chalukyas of	1036	Panchalinga	Panchalinga	Land grant

	Kalyana	A.D.	temple	*matha*	for the maintenance of the ascetics and students in the *matha*. This *matha* housed Kalamukha celibates.
2.	-do-	1039 A.D.	Siddhesvara temple	--	Land grant for maintenance of ascetics and students.
3.	-do-	1042 A.D.	Gonesvara temple at Agrahara Andhasura	*matha* of the temple.	--
4.	-do-	1047 A.D.	Jagadekamall -esvara temple	Jagadekamall -esvara-Hiriyamatha.	On the basis of 1077 A.D. inscription, it can be inferred that Jagadekamm alle-svara temple had a *matha*.
5.	-do-	-do-	Subhatunges-vara temple	*matha* of the temple	Land grant for the ascetic of the *matha*.
6.	-do-	1048 A.D.	Nagesvara temple	-do-	Land grant for the temple and the *matha*.

Mathas and Satras in Bellary District

Sl. No.	Dynasty	Date	Temple	Matha and Satra	Remarks
1.	Rashtrakutas	966 A.D.	Samyukata-svami Karttikeya *tapovana* at Kolagallu.	*matha*	Grant was given to the *matha* for the purpose of keeping the *vidyadana-satra*. It is not clear whether the *matha* was attached to the *tapovana*.
2.	Chalukyas of Kalyana	981 A.D.	--	Probably the *matha* was attached to one of the four temples including Panchikes-vara temple	The land grant given to *bhatta* (teacher) and *chatta* (student) helps to infer that education was imparted, probably in the *matha*.
3.	-do-	1038 A.D.	damaged	*matha*	Grant for *vidyadana*.
4.	-do-	1044 A.D.	Mahadeva Temple at Kappekal	*matha* of the temple.	Grant given to the *matha*.
5.	Chalukyas of Kalyana	1045 A.D.	Lenkesvara temple	*satra* and *matha*	To commemorat e the death of Nolamba-Pallava chief Udayaditya, 24 people

					were fed. Grant was also given for imparting education at the *matha*.

Mathas and Satras in Mysore District

Sl. No.	Dynasty	Date	Temple	Matha and Satra	Remarks
1.	Gangas of Talakad	c. 10th century A.D.	Nannayya's temple	--	Grant given for imparting education to be enjoyed by the ascetics administering the temple.
2.	Cholas	991 A.D.	Name damaged	--	Grant was given for imparting education.
3.	-do-	1027-1028 A.D.	Name lost	*matha* of *Singha-parishe* (*Simha-parishe*)	--
4.	-do-	1032 A.D.	Isana-Isvara-Mudaiyar	*matha*	The *matha* was located to the east of the Isana-Isvara-Mudaiyar temple.

Mathas and Satras in Chitradurga District

Sl. No.	Dynasty	Date	Temple	Matha and Satra	Remarks
1.	Rashtrakutas	940 A.D.	Bhogesvara	*matha* of the temple (centre of *Naishthika-sthana*)	Land grant for the students of the *matha*.
2.	-do-	968 A.D.	Temple at the village Paratra	*matha*	Saiva priest Khehara-*satti* (*Sakti*) belonged to the *matha* of the temple.

Mathas and Satras in Belgaum District

Sl. No.	Dynasty	Date	Temple	Matha and Satra	Remarks
1.	Chalukyas of Kalyana	980 A.D.	Sankara-svayambhu-Suvarnakshi-deva temple	--	Land grant for feeding the ascetics observing austerities in the temple.
2.	-do-	1048 A.D.	Ankesvara temple	Puliyarasa's *matha*	The inscription records that Somesvara-pandita belonged to Puliyaras' *matha*.

Mathas and Satras in Kolar and Gulbarga Districts

Sl. No.	Dynasty	Date	Temple	Matha and Satra	Remarks
1.	Collateral branch of the Gangas of Talakad	810 A.D.	Sivalaya at Nandi (Nandi hill)	*matha* attached to the temple.	The temple was the *sthana* of the Kalamukhas headed by Isvaradasa.
2.	Chalukyas of Kalyana	1033 A.D.	Installation of Sahasra-lingadeva at Aladakere	*vidya-satra*	Land grant for the worship of the god and for the maintenance of *vidya-satra*.

17. Saiva Sects and Preceptors

Saivism, a popular religion that claimed a large number of adherents among the people, is divided into different sects and sub-sects. All these sects, though centrered around Lord Siva, differed from each other in ritualistic rites, doctrines and mode of worship. But the followers of Saiva sects were responsible for the development of Saivisim. The study reveals Saiva sects such as Pasupata, Lakulisa, Mahesvaras, Goravas, Mailara, Suddhasaiva, Kashmir Saiva, Kapalika, Natha-Pantha and Kalamukha.

Of the 351 inscriptions, 133 inscriptions reveal temples and grants being entrusted to preceptors of different Saiva sects. These preceptors wielded considerable power and influence in the society. They were not only in charge of the temples but also had the responsibility of protecting and maintaining the

grants. These preceptors were either *sthanapatis* or priests with suffixes such as *acharya, pandita, jiya, rasi, bhattaraka, deva, bhatta, gorava/goravi, tammadi* etc. Some inscriptions do not mention the sect or sub-sect of a preceptor. Either the inscription is damaged or it cannot be read clearly.

Brahmanas

In the early period grants were entrusted to brahmanas. Two inscriptions, one belonging to the Chutus and the other belonging to the Kadambas of Banavasi refer to the grants entrusted to brahmanas. The inscription of the Chutus belonging to King Vinhukada Chutukulananda Satakarni assigned to the 3rd century A.D. from Shimoga district records a village grant made to a brahmana named Kondamana for the enjoyment of god Malapalideva (Siva). The inscription of the Kadambas of Banavasi from Shimoga district belonging to King Siva[skanda]varma, dated c. 3rd – 4th century A.D. records the reneweal of a grant to god Malapalideva which was entrusted to Nagadatta, a brahmana of Kaundinya-gotra belonging to Kondamana family. Though grants were entrusted to brahmanas it is not possible to trace their particular sect. But here they can be claimed to be Saiva brahmanas as they received grants for Siva.

Preceptors of Pasupata Sect

The Pasupata sect is one of the earliest Saiva sects that were prevalent in India. It appears to be almost certain that an early wave of Pasupata Saivism spread to the South in the 2nd century B.C. after a spell of Ashoka's Buddhisim[423]. In South India Pasupata sect of Saivism was prevalent in the Satavahana period and is even mentioned in *Hala's Gathasaptasati*, but not a single inscription of the Satavahanas in Karnataka mentions about it.

The study reveals three references to Pasupata sect, one belongs to the Kadambas of Banavasi and the other two belong to the Chalukyas of Kalyana. The inscription of the Kadambas from North Kanara district dated 519 A.D. mentions a grant made to Mahadevayatana and entrusted to Pasupata of Bharadvaja-gotra. The name 'Pasupata' of the preceptor helps to infer that he belonged to the Pasupata sect.

The other two references occur in the inscriptions of the Chalukyas of Kalyana from Bijapur district dated 1029 A.D. and 1049 A.D. The first record clearly mentions a grant to god Marasinghesvara of Devapura which was entrusted to Brahmarasi [pa]ndita of the Pasupata sect. And the second record mentions a land grant given for the renovation and worship of god Somesvara which was entrusted to Yogacharya Jnanarasi Vyakhyanadeva of the Pasupata sect.

Preceptors of Pasupata Sect

Sl. No.	District	Dynasty	Date	Temple	Preceptor	Reference	Remarks
1.	North Kanara	Kadambas of Banavasi	519 A.D.	Mahadeva-yatana	Pasupata of Bharadvaja-gotra	*EI* XVI, pp. 264ff.	Probably village Sare was a centre of Pasupata sect.
2.	Bijapur	Chalukyas of Kalyana	1029 A.D.	Marasing-svara temple at Devapura	Brahmarasi [pa] ndita	*SII* XX, 23.	--
3.	-do-	-do-	1049 A.D.	Somesvara temple at Bagewadi	Yogacharya Jnanarasi Vyakhyanadeva	*Ibid.*, XI, pt. I, 83.	--

Preceptor of Suddha Saiva Sect

Suddha Saivism, one of the Saiva sects, is said to be evolved without the evil acts of other sects of Saivism, such as Kapalikas, Kalamukhas and Vamacharas[424]. The study records a single inscription referring to a preceptor of

Suddha Saiva faith. An inscription of the Gangas of Talakad dated 900 A.D. from Tumkur district states that a preceptor named Netrasivacharya of the Suddha Saiva order was entrusted with the grant for the renovation of Isvara-alaya at Alur village.

Preceptor of Suddha Saiva Sect

Sl. No.	District	Dynasty	Date	Temple	Preceptor	Reference	Remarks
1.	Tumkur	Gangas of Talakad	900 A.D.	Isvara-alaya at Alur	Netrasiva-charya	*EC* XVI, Tp. 140.	--

Preceptors of Lakulisa Sect

Four inscriptions refer to the grants entrusted to preceptors of Lakulisa sect and a fifth inscription records that the patron followed the *Lagudiga* (*Lakulisa*) *dharma*. The inscription of Nolamba-Pallavas from Tumkur district dated 943 A.D. refers to Chilluka-bhatara of Lakulisa sect of the temple of god Naninnesvara. The inscription of the Rashtrakutas from Dharwad district dated 969 A.D. records a land grant made to god Ramesvara at Nagavi which was entrusted to the preceptor named Lakulideva. Two inscriptions of the Chalukyas of Kalyana refer to preceptors of Lakulisa sect; one dated 1024 A.D. from Dharwad district, records land grant made to god Prabhu Sarvesa which was entrusted to Mallikarjuna-pandita, who was an expert in *Lakula-sastra.* And the other inscription from Bellary district dated 1045 A.D. records a land grant made to the temples of Nolambesvara and Lentkesvara at Moringere which was entrusted to Somesvara-pandita. A third inscription of the Chalukyas of Kalyana dated 1048 A.D. from Bellary district records that Bhayipayya (patron) followed the *Lagudiga dharma* and donated taxes to god Sankaradeva of Mulasthana at Siravede.

Preceptors of Lakulisa Sect

Sl. No.	District	Dynasty	Date	Temple	Preceptor	Reference	Remarks
1.	Tumkur	Nolamba Pallavas	943 A.D.	Naninnesvara	Chilluka-bhatara	*EC* XII, Si. 28.	--
2.	Dharwad	Rashtra-kutas	969 A.D.	Ramesvara temple at Nagavi	Lakuli-deva	SII XI, pt. i, 41.	--
3.	-do-	Chalukyas of Kalayana	1024 A.D.	Prabhu Sarvesa	Mallikar-juna-pandita	*KI* IV, 22.	--
4.	Bellary	-do-	1045 A.D.	Nolambes-vara and Lenkesvara temples at Moringere	Somesvara-pandita	*SII* IX, pt. i, 101.	Somes-vara-pandita's guru's genealogy helps to infer the sect and sub-sect (Male-yala-pandita).
5.	-do-	-do-	1048 A.D.	Sankaradeva of Mulasthana at Siravede	--	*Ibid.*, 107.	--

Bhatta

Only one inscription in the study throws light on the suffix *bhatta.* An undated inscription assigned to the Nolamba Pallava dynasty found on the basement of Isvara temple at Gattukamadenahalli in Bowringpet taluk of Kolar district states that the priest of the temple named Tiruperi-bhatta was entrusted with land grants. Probably he was a learned brahmana.

Tammadi

A Saiva preceptor is referred to as *tammadi.* An undated inscription of the Gangas of Talakad from Mysore district belonging to the reign of King Konguni

Muttarasa Sripurusha (725-788 A.D.) records that one of the donors was named Devendra-tammadi. *Tammadi* is the Telugu equivalent of a Saiva priest[425].

Goravas

Goravas were a sect of Saivite ascetics. The word *gorava* seems to be derived from the Sanskrit word *guru* and is also used as *gurava*. *Goravas* were respected by the society for their religious attainments, proficiency in all the branches of Sanskrit learning and ethical standards of a high order. Some *goravas* were in charge of the worship and maintenance of Saiva temples. Some scholars opine that *goravas* belong to the Kalamukha order of Saivism.

The study reveals 14 references to *goravas*, of these, five references are from Dharwad district followed by two each from Mysore, Bijapur and Shimoga districts and one each from Raichur, Bangalore and South Kanara districts. The earliest reference to a *gorava* is recorded in an undated inscription of the Alupas belonging to the reign of the King Aluvarasa II (770-795 A.D.) from South Kanara district. The last reference to a *gorava* is recorded in an inscription of the Chalukyas of Kalyana from Bijapur district dated 1049 A.D. issued under King Somesvara I. Among the 14 inscriptions referring to *goravas*, 5 each belong to the Chalukyas of Kalyana and Rashtrakutas, 2 are assigned to unidentified dynasties and one each belongs to the Alupas and the Nolamba Pallavas. The following table gives details of the *goravas* in Saiva temples.

Goravas in Saiva Temples

Sl. No.	District	Dynasty	Date	Temple	Preceptor	Reference
1.	Dharwad	Rashtrakutas	Undated (793-815 A.D.).	Beldeva	Bellavasada-*gurava*	Progress Reports of the *KRI*, 1953-57, 6, pp. 69-70.
2.	-do-	-do-	859 A.D.	[Ma]laga	Kankala-	*Ibid.*, 9,

				[go]raladeva at Kiruguppudur	*gorava*	p. 72.
3.	-do-	-do-	865 A.D.	Mahadeva of Mulasthana	Moni-*gorava*	*KI* I, 13.
4.	-do-	Chalukyas of Kalyana	1005 A.D.	Mulasthana-deva	Revabbe-*goravi*	*SII* XI, pt.i, 50.
5.	-do-	-do-	1044 A.D.	Probably Balachandr-esvara temple	*gorava* (not clear)	*SII* mXX, 29.
6.	Mysore	Rashtrakuta	949-950 A.D.	Probably Challesvara temple at Atakur	*gorava*	*EI* II, pp. 167ff; *EC* VII (Rev.), Mu. 42; *EC* III, Md. 41.
7.	-do-	Unidentified Dynasty	c.10th century A.D.	Bhujanges-vara temple at Balguli	*gorava*-Kuchi-bhatara (Nirgunda-*gorava*)	*Ibid.*, IV, (Rev.), Ch. 114; *Ibid.*, IV, Ch. 18.
8.	Shimoga	Rashtrakuta	804 A.D.	Ramesvara-tirtha	Sivadhari-*gorava*	*IA* XI, pp. 125ff.
9.	-do-	Chalukyas of Kalyana	1033 A.D.	Alesvara temple at Agrahara Kuppagadde	*gorava*	*EC* VIII, Sb. 184.
10.	Bijapur	-do-	1049 A.D.	Somesvara temple	*gorava* (*Sthana-pathi*)	SII XI, pt. i, 83. ..0
11.	-do-	-do-	-do-	1.Siddhesvara 2.Hatakes-vara 3.Bhairava at Sripura	-do-	*Ibid.*, 85.
12.	South Kanara	Alupa	Undated (middle of 8th century A.D.).	Sambhukalla (Chambukalla-bhattaraka)	*gorava*	*SII* VII, 279.
13.	Bangalore	Nolamba-Pallava	949 A.D.	Puresvara at Agrahara Pura Ponnembele	*gorava* of the Devi temple at Begupura	*Itihasa Darshana*, Vol. 14, pp. 28ff.
14.	Raichur	Unidentified Dynasty	c.10th century A.D.	Mulasthana-deva	Pattamani-siva-*gorava*	*KUES*:VII, 26, p.248.

Inscriptions reveal that grants were entrusted to *goravas*. The above table reveals that Moni-*gorava* of Mulasthana Mahadeva temple referred in the inscritption of the Rashtrakutas from Dharwad district dated 865 A.D. is said to

have given a grant along with other things to the temple of Aditya-bhattara (Sun god). Here a *gorava* giving a grant to a non-saivite temple is a rare fact. Another rare fact is of a woman being a *goravi*. The Chalukyas of Kalyana inscription from Dharwad district dated 1005 A.D. records that Revabbe-*goravi* of Mulasthana temple was the donee of a grant. Two inscriptions of the Chalukyas of Kalyana from Bijapur district both dated 1049 A.D. record that the *sthanapathis* of the Somesvara temple and probably even Siddesvara temple were *goravas*.

Mailara Sect

Another sect of Saivism, worships Siva in the form of Mailara. A solitary inscription of the Chalukyas of Kalyana dated 1017 A.D. from Mallayyanagudda in Siruguppa taluk of Bellary district records the worship of Mailara. This record is the earliest reference to Mailara worship in Karnataka. It records that Nolamba-Pallava chief Jagadekamalla Pallava-Permanadi donated the village Siriyanuru to Mailaradeva.

Natha-Pantha Sect

The cult of Nathism is known to have developed itself into the *Vajrayana* system of the Mahayana form of Buddhism, and thus it was in its origin a form of Tantric Buddhism, before it transformed itself into Tantric Saivism[426]. An inscription of the Alupas dated 968 A.D. states that King Kundavarma, a great devotee of Lord Siva installed the image of Lokesvara (bronze) in Kadarika *vihara* at Kadri. This image of Lokesvara is identified with Siva or Matsyendranatha himself, in accordance with the philosophy of Nathism[427]. This inscription is the earliest evidence to record Natha Pantha influence at Kadri in South Kanara district as early as the later part of 10th century A.D.

Kapalika sect

All Sanskrit sources claim that the Kapalikas worship the Hindu deity Bhairava-Siva and his consort[428]. Their theories and practices were most revolting in character and showed the influence of *tantrika* practices on Saivism[429]. This study reveals a single reference to a preceptor and three references to the worship of god Bhairava.

A solitary inscription from an unidentified dynasty dated 834 A.D. from Hassan district records a preceptor by name *muliga*-Mallideva of the Kapalesvara temple at Nekunda in Nekunad.

The term *muliga* in the inscription for the preceptor Mallideva helps to infer that probably he belonged to Brahmanic section of the Kapalikas. This understanding is based on the fact that the Kapalikas were divided into two distinct groups – Brahmanic and non-Brahmanic. The Brahmanic section recognised the vedic texts as well as the caste system, while the non-Brahmanic section was more left handed in practices and ignored the texts as well as the caste system[430].

Other than the above mentioned record, three inscriptions of the Chalukyas of Kalyana reveal the worship of Bhairava. Two inscriptions, from Bellary district both dated 976 A. D. and one inscription from Bijapur district dated 1049 A.D. record grants given to god Bhairava. These inscriptions do not mention any thing about the Kapalika sect, but the worship of Bhairava helps to infer that Kapalika sect was in vogue.

Mahesvaras

This study records references to *Mahesvaras* who were the devotees of Pasupata faith in Saivism. Two inscriptions of the Cholas mention about *Mahesvaras*. An inscription from Bangalore district dated 1014 A.D. states that

the members of the village assembly, who protected the charity given to god Sri Kayilasama-Udaiya-Paramasvamigal of Malur, called themselves *Mahesvaras.* Another inscription dated 1033 A.D. from Kolar district reveals that the land grant made for the services of god Ma-Nandi-Isvaram-Udaiyar was placed under the protection of the *Mahesvaras*.

Preceptor of Kashmir Saivism

A single reference to Kashmir Saivism is recorded. An inscription of the Chalukyas of Kalyana from Shimoga district dated 1049 A.D. states that the donee at Mallikarjuana temple in Behur was the disciple of Kashmira panditadeva, a supporter of Sakti-parishe branch of the Kalamukha sect. A worth noticing fact is that a Saiva pandita from Kashmir was in Karnataka by 1049 A.D., and also had a disciple.

Preceptors of Kalamukha Sect

Kalamukha sect formed one of the major sects of Saivism. Preceptors of this sect were most active and highly influential saivites. They seem to have been widely popular enjoying the liberal support of rulers, feudatories and the people of all classes. This sect set up a tradition of famous teachers and built monumental monasteries and temples. The Sakti-parishe and Simha-parishe are the two well-known divisions of the Kalamukha order. A sect named Pravatavali belonged to the Sakti-parishe.

The study records 97 inscriptions referring to the preceptors of Kalamukha order. Of them, only 9 inscriptions reveal clear references to Kalamukha preceptors and sect. On the basis of the suffixes attached to the preceptors' names, like *jiya, sakti, pandita, rasi, bhattara and bhalara,* they have been

identified as belonging to the Kalamukha sect. Such references are found in 88 inscriptions.

Clear References to Preceptors of Kalamukha Sect

Sl. No.	District	Dynasty	Date	Temple	Precept-or	Sub-sect	Reference
1.	Kolar	Rashtrakutas	806 A.D.	Sivalaya of Manika-bbe at Nandi	Isvara-dasa, disciple of Kala-sakti	--	*EC* XVII, CB. 106.
2.	Dharwad	-do-	Un-dated (878-914 A.D.)	Ayapa-*gamunda-'s* temple at Andi	--	Shasti-parise (Sakti-parishe)	*KI* VI, 3.
3.	-do-	Chalukyas of Kalyana	1019 A.D.	Palesvara Svayam-bhudeva at Mulu-gund	Pavitra-rasi-bhattraka	--	Hajawagol, Dhanavant. *Mulugunda nadu: Ondu Adhyayana*, pp. 357-361.
4.	Mysore	Gangas of Talakad	977 A.D.	Maha-deva temple	Kuchi-bhatra, disciple of Balasakti-bhatara	Shakti-parishe	*EC* III, (Rev.), Nj. 294, *Ibid.*, Nj. 183.
5.	-do-	Cholas	1027-28 A.D.	Name not found	Bhalara	Singha-parise (Simha-parishe)	*Ibid.*, III, (Rev.), Nj. 241: *Ibid.*, IV Nj. 157
6.	Shimoga	Chalukyas of Kalyana	1025 A.D.	Kalidev-esvara Svayam-bhudeva	Sivasakti-pandita	--	*ASMAR* 1929, pp. 238-240.
7.	-do-	-do-	1036A.D.	Pancha-linga temple	Vadi-rudra-guna alias Lakulis-vara-pandita	--	*EC* VII, Sk. 126.
8.	-do-	-do-	1039A.D.	Siddhes-vara temple at Bena-kanakola	Kriya sakti-pandita-deva	Parvata-vali	*Ibid.*, 153.

9.	-do-	-do-	1042A.D.	Gones-vara at Agra-hara Andha sura	1. Kriya sakti-pandita-deva, disciple of Vadirudra-pandita 2.Kumar svami-bhatta-Somaya-ji	-do-	*Ibid.,* VIII, Sa. 108 (bis).

The above table reveals 9 clear references to the preceptors of Kalamukha sect. Of them, 4 references are from Shimoga district, followed by 2 references each from Dharwad and Mysore districts, and 1 reference from Kolar district. Of the 9 references, 5 references are recorded in the inscriptions of the Chalukyas of Kalyana, 2 references are recorded in the inscriptions of the Rashtrakutas and 1 reference each is recorded in the inscriptions of the Gangas of Talakad and Cholas. The earliest reference to Kalamukha sect occurs in an inscription of the Rashtrakutas from Kolar district dated 806 A.D. The last reference is recorded in an inscription of the Chalukyas of Kalyana from Shimoga district dated 1042 A.D. References to Kalamukha sub-sects are recorded in 5 inscriptions. An undated (878-914 A.D.) inscription of the Rashtrakutas from Dharwad district records the earliest reference to Sakti-parishe. An inscription of the Cholas dated 1027-28 A.D. from Mysore district refers to a Bhalara of Simha-parishe (Singha-parishe). Two references to the Parvatavali sect of the Sakti-parishe are recorded in the inscriptions of the Chalukyas of Kalyana from Shimoga district dated 1039 A.D. and 1049 A.D.

Kalamukha Preceptors on the basis of Suffixes

The study reveals 88 records of preceptors identified on the basis of suffixes. Such 23 references are found in the inscriptions from Dharwad district, followed by 11 references each in the inscriptions from Bellary and Bijapur districts, 10 references in the inscriptions from Chitradurga district, 8 references each in the inscriptions from Raichur and Mysore districts, 7 references in the inscriptions from Shimoga district, 3 references in the inscriptions from Bangalore district, 2 references each in the inscriptions from Kolar, Tumkur and Belgaum districts and 1 reference in the inscriptions from Kadur district.

Kalamukha Preceptors with Suffixes from Dharwad District

Sl. No.	Dynasty	Date	Temples	Preceptors	Reference
1.	Rashtrakutas	815 A.D.	Nakharesvara at Kolur	Vinitatmacharya	*EC* XI, Cl. 34.
2.	-do-	887 A.D.	Ko[ye]ges-vara at Meluvidu	Vedava[ha]na - bhattaraka	*SII* XI, pt.i, 22.
3.	-do-	895 A.D.	Dindesvara temple	Omkarasiva-bhatara	*EI* XVI, pp. 277ff.
4.	-do-	946 A.D.	Mulasthan-deva of Kuritakunte	Bhujanga-bhatara	*SII* XI, pt.i, 37.
5.	-do-	951 A.D.	Not found	Bhimarasi-bhatara	*IA* XII, pp. 256ff.
6.	-do-	975 A.D.	Bhujjabbes-vara at Hebbal	Gokarnarasi-bhatara	*EI* IV, pp. 350ff.
7.	Chalukyas of Kalyana	970 A.D.	Kayigesvara and Kappesvara temples	Sakalarasi-pandita, disciple of Brahmatma-bhatara	The *TDLSCI* Examined by *KRI* 1940-41 to 1942-43, 4, p. 27.
8.	-do-	991	Siddhesvara	Sankarasi-bhalara	Desai, P. B.,

		A.D.	at Maladalur		*Studies in Epigraphy*, 23, pp.26ff.
9.	-do-	995 A.D.	Mulasthan-deva of Eleya-Posur	Vidyabharana-pandita	*SII* XI, pt.i, 47.
10.	-do-	1002 A.D.	Svayambhu-deva temple at Kardugi	Kalajnani-vakkani-jiya	*Ibid.*, 48.
11.	-do-	1026 A.D.	1. Bhoges-vara temple 2. Nakares-vara temple at Annigeri	1. Devasingi-pandita 2. Maleyala-pandita	*Ibid.*, 63.
12.	-do-	1028 A.D.	1. Sobhanes-vara at Mulugund, 2. Gundabbe-svara 3. Lokabbe-svara at Magundi 4. Jagedeka-mallesvara at Muchchundi	Bhavashivadeva	*Ibid.*, 64.
13.	-do-	-do-	Name not found	Devarasi-jiya (*Sthanadipati* of Svaymbhudeva temple)	*ARIE* 1949-50, 'B'-128, p. 29.
14.	-do-	-do-	-do-	Sankarasi-jiya	*EI* XV, pp. 331ff.
15.	-do-	1033 A.D.	Kalideva temple	Chandrabhushana-devachariya	*SII* XI, pt.i, 69.
16.	-do-	1034 A.D.	Sahadeves-vara temple at Ajjadi	Srikantha-bhataraka	*Ibid.*, XVIII, 50.
17.	-do-	-do-	Mallikarjuna temple at Alur	Uttamasingi-jiya	*ARIE* 1960-61, 'B'-415, p. 91.
18.	-do-	1043 A.D.	Banasankar-deva temple	Probably Vamadeva	*SII* XX, 24.
19.	-do-	1045	Kalideves-	Mallikarjuna-	*EI* XIX, pp.

		A.D.	vara temple at Kolur	bhatara, disciple of Vamarasideva	180ff.
20.	-do-	1047 A.D.	Makalesvara temple at Mejavur	Agni-bhattaraka	*KI* VI, 11.
21.	-do-	1048 A.D.	Kavesvara temple	Tribhuvanasingha-jiya	*SII* XVIII, 60.
22.	-do-	-do-	Ramatirtha temple at Kudala-sangama	Dha[valagoniyadev a], disciple of Aneyadeva	*Ibid.*, 61.
23.	Unidentified Dynasty	c. 9th century A.D.	Name not found	Isanarasi-bhatara	*Ibid.*, XV, 492.

Kalamukha Preceptors with Suffixes from Bellary District

Sl. No.	Dynasty	Date	Temples	Preceptor	Reference
1.	Chalukyas of Badami	Undated (696-733 A.D.)	Name not found	Dharmma-bhatara	*SII* IX, pt.i, 48.
2.	Chalukyas of Kalyana	1018 A.D.	Kalideva-svami temple at Bagali	Somasinga-bhalara	*Ibid.*, 80.
3.	-do-	1021-22 A.D.	Svayambhu -deva temple at Meganegere	Brahmarasi-jiya	*Ibid.*, 82.
4.	-do-	1022 A.D.	Mahadeva temple	Balachandra-jiya	*KUES:* I, 11, pp. 98-99.
5.	-do-	1034-35 A.D.	Kalideva of Nelkudre	Duggaraja-pandita	*SII* IX, pt.i, 88.
6.	-do-	1044 A.D.	*dehara* (name not	Trailokyamalla-jiya	*KUES:* I, 18, pp. 103-104.

			found)		
7.	-do-	-do-	Mahadeva temple	Jyeshtarasi-bhalara	*SII* IX, pt.i, 98.
8.	-do-	-do-	Mahadeva temple at Sattiyuru	Dharmasiva	*Ibid.*, 99.
9.	-do-	1046 A.D.	Nolambes-vara temple	Somesvara-pandita	*Ibid.*, 104.
10.	-do-	-do-	1.Svayambh u-deva temple 2.Mulasth-ana temple	Chillukacharya	*Ibid.*, 102.
11.	Nolamba-Pallavas	1033 A.D.	Mahadeva temple	Uttamarasi-pandita	*KUES:* I, 58, pp. 74-75.

Kalamukha Preceptors with Suffixes from Bijapur District

Sl. No.	Dynasty	Date	Temple	Preceptor	Reference
1.	Chalukyas of Badami	754 A.D.	Vijayesvara temple at Pattadakal	Jnanasivacharya (came from Mrigathanikara-vishaya)	*EI* III, pp. 1ff.
2.	Rashtrakutas	Undated (844-894 A.D.)	Name not found	Balakartara-bhatara, disciple of Aryakartara-bhatara	Annigeri, A. M., *Pattada kalla gudigalu*, 13, pp. 83-84.
3.	Chalukyas of Kalyana	990-91 A.D.	Sindesvara temple	Paratrayasimharasi-bhạttara	*EI* III, pp. 230ff.
4.	-do-	1015 A.D.	Nagaresvara temple at Aneya Ruvige	Chandrasekhar-acharya	*SII* XX, 19.
5.	-do-	1019 A.D.	-do-	Balachandra - pandita	*Ibid.*, 21.
6.	-do-	1024 A.D.	Re(bba)les-vara at	Vadighantade[va]-datta-pandita	*Ibid.*, XI, pt.i, 62.

			Perggur		
7.	-do-	1032 A.D.	Mulasthana temple at Kantipatt-ana (Bavur)	[Pandideva]-bhattaraka	*Ibid.*, 67.
8.	-do-	1033 A.D.	Sindesvara temple	Tejorasi-pandita	*EI* III, pp. 230ff.
9.	-do-	1041 A.D.	Bhogesvara temple at Kannavalli	[Va]masakti-pandita	*SII* XX, 27.
10.	-do-	1044 A.D.	Uttaresvara temple	Brahmarasi	*Ibid.*, 30.
11.	Unidentified Dynasty	1041 A.D.	*degula* (name not found)	Chandrasekhara-bhatara	*Ibid.*, XVIII, 331.

Kalamukha Preceptors with Suffixes from Chitradurga District

Sl. No.	Dynasty	Date	Temple	Preceptor	Reference
1.	Rashtrakutas	815 A.D.	Gavaganes-vara temple at Madarikal	Paramesvara, disciple of Vinitatmacharya of the Nakharesvara temple at Kolur	*EC* XI, Cl. 34.
2.	-do-	937 A.D.	Goggi's temple	Dharmarasi-bhatara	*Ibid.*, Cd. 76.
3.	-do-	940 A.D.	Bhogesvara temple	Balachandrapandita-deva	*Ibid.*, 77.
4.	-do-	947 A.D.	Somanatha temple at Kallapunuse	….-bhalara	*Ibid.*, 49.
5.	-do-	965 A.D.	Kannesvara temple	Shanti-bhatara	*Ibid.*, Hk. 33.
6.	-do-	968 A.D.	Sidilesvara temple	Divyalinga-bhalara	*Ibid.*, 23.
7.	-do-	-do-	Kalesvara temple	Khehara-satti (sakti)	*Ibid.*, Cd. 50.
8.	Chalukyas of Kalyana	1028 A.D.	Yadesvara temple at	Benakarasi-pandita	*Ibid.*, 64.

			Kollahala		
9.	-do-	1037 A.D.	Brahmes-vara temple	Brahmavedi-jiya	*Ibid.*, Dg. 126.
10.	Unidentified dynasty	987 A.D.	Lunkesvara temple	Jiya-Kappada	*Ibid.*, Mk. 40.

Kalamukha Preceptors with Suffixes from Raichur District

Sl. No.	Dynasty	Date	Temple	Preceptors	Reference
1.	Rashtrakutas	941 A.D.	Mallikarjuna temple	Devarasi-bha....	*KUES:* VII, 49, pp. 33-34.
2.	Chalukyas of Kalyana	991 A.D.	Nagalesvara temple at Talakallu	Amritarasi-bhalara	Desai, P. B., *Studies in Epigraphy*, 23, pp. 26ff.
3.	-do-	Undated (973-1008 A.D.)	Sobhanesvara temple at Balageri	(Name damaged) Disciple of Jagavinda-panditadeva	*KUES:* II, 36, pp. 194ff.
4.	-do-	1005 A.D.	Gavaresvara temple at Kukkanur	Agastya-jiya	*HAS* XVIII, 1.
5.	-do-	1014 A.D.	Jedeya-san[ka]radeva temple at Navile	1. Manika-bhalara 2. ...bhalara 3. Tribhuvana-bhalara	*KUES:* VII, 11, pp. 143ff.
6.	-do-	1036 A.D.	Chandesvara temple at Ballanittige	Vadi[ga]jakesari sadyojata-pandita	*ARIE* 1961-62, 'B'-536, p. 102.
7.	-do-	-do-	[Ban]kesvara temple at Ballanittige	Gokarnarasi-jiya	*KUES:* VII, 100, pp. 316ff.
8.	-do-	1046 A.D.	Bhogesvara at Agrahara Bannigola	Devasinga-bhalara	EI XXXV, pp. 37ff.

Kalamukha Preceptors with Suffixes from Mysore District

Sl. No.	Dynasty	Date	Temples	Preceptor	References
1.	Gangas of Talakad	Undated (c. 10th century A.D.)	Ereyanges-vara temple	Srikantha-pandita-bhatara (*Sthanika*)	*ASMAR* 1938, pp.188-190;*EC* V (Rev.), TN. 320.
2.	-do-	c. 10th century A.D.	Mahadeva [Vi]ngamahe svara temple	Parama[satti]-bhattara	*Ibid.*, IV (Rev.), Ko. 10.
3.	-do-	-do-	Arakuttisvara temple	Sivasakti-bhattaraka	*Ibid.*, IV, (Rev.), Yl. 114; *Ibid.*, IV Yl. 25.
4.	Chalukyas of Varuna	-do-	Butesvara temple	Nannikartara-bhatara	*Ibid.*, V, (Rev.), My. 168; *Ibid.*, III, My 36.
5.	Cholas	991 A.D.	Name not found	Somarasi-bhataraka of Isvara lineage	*Ibid.*, IV, (Rev.), Ch. 145; *Ibid.*, III TN. 135.
6.	-do-	1032 A.D.	1.Isana-Isvara-Mudaiyar 2.Mulasthana Mudaiyar of Srotiyur	Brahmalinga-bhalara	*Ibid.*, III (Rev.), Nj. 215; *Ibid.*, III Nj. 164.
7.	Unidentified dynasty	c. 10-11th century A.D.	Name not found	Amritarasi-pandita (*Sthanapati*)	*ASMAR* 1944, pp. 158-159.
8.	-do-	-do-	*degula* (name not found)	Somarasi, son of Brahmarasi	*EC* III, (Rev.), Nj. 253; *Ibid.*, Nj. 148.

Kalamukha Preceptors with Suffixes from Shimoga District

Sl. No.	Dynasty	Date	Temples	Preceptors	Reference
1.	Rashtrakutas	933 A.D.	1.Srikantes-vara at Kuluga 2.Atamana *degula*	1. Rudrasaktipandita - deva 2. Brahmabhujanga-paramasvami	*EC* VIII, Sb. 476.
2.	Gangas of Talakad	c. 10th century A.D.	Name not found	Isanasiva	*Ibid.*, VII. Sh. 96.
3.	Chalukyas of Kalyana	1002 A.D.	-do-	Amritarasi	*ASMAR* 1942, p. 190.
4.	-do-	1031 A.D.	1.Pingales-vara 2.Svyambh u-deva of Mulasthana	Santasiva-bhalara	*EC* VII, Sk. 30.
5.	-do-	1047 A.D.	1.Jagadeka-mallesvara 2.Bherunde s-vara	Anantasivacharya	*Ibid.*, 151.
6.	-do-	-do-	Subhatunge s-vara temple	Chandrabharana-pandita	*ID*, Vol. 17, pp. 50-58.
7.	-do-	1048 A.D.	Nagesvara temple	….pandita	*EC* VII, Hl. 107.

Kalamukha Preceptors with Suffixes from Bangalore District

Sl. No.	Dynasty	Date	Temples	Preceptor	Reference
1.	Bana	890 A.D.	Somanatha temple at Bempur	Divyasakti-bhattara	*ID*, Vol. 3 (1), pp. 158-159.
2.	Gangas of	907 A.D.	1.Shivamar-	Chillukadeva, the	*EC* IX, Cp.

	Talakad		esvara 2.Naghare-svara 3.Nitimarge-svara	third (*muvadi*)	48.
3.	Chola	1029 A.D.	Siddhesvara-bhavana	Rupasiva-pandita	*Ibid.,* Nl. 1.

Kalamukha Preceptors with Suffixes from Kolar District

Sl. No.	Dynasty	Date	Temples	Preceptor	Reference
1.	Gangas of Talakad	770 A.D.	...ttondisvara	Bhatara	*EC* X, Sp 57.
2.	Nolamba-Pallava	961 A.D.	Fifty Saiva temples at Avani	Tribhuvana-Kartara-deva, the Kaliyug Rudra	*Ibid.,* Mb. 65.

Kalamukha Preceptors with Suffixes from Tumkur District

Sl. No.	Dynasty	Date	Temples	Preceptor	Reference
1.	Nolamba-Pallavas	878 A.D.	Mahadeva temple	Dinakarasoma-bhatara	*EC* XII, Si. 38.
2.	-do-	920 A.D.	Two temples (name not found)	Vimalamati-bhatara	*Ibid.*, 39.

Kalamukha Preceptors with Suffixes from Belgaum District

Sl. No.	Dynasty	Date	Temple	Preceptor	Reference
1.	Chalukyas of Kalyana	980 A.D.	Sankara Svayambhu Suvarnakshideva	Tribhuvanasingi-pandita	*EI* XVI, pp. 1-9.

			at Sogala		
2.	-do-	1048 A.D.	Ankesvara at Sugandavarti (Savadattti)	Somesvara-pandita	*SII* XX, 247.

Kalamukha Preceptor with Suffixe from Kadur District

Sl. No.	Dynasty	Date	Temple	Preceptor	References
1.	Gangas of Talakad	893 A.D.	Name not found	Amritarasi	*EC* XI (Rev.), Cm. 113; *Ibid.*, VI Cm. 133.

The study of 88 inscriptions reveals various suffixes attached to the names of the preceptors. The suffix *bhattaraka, bhatara* and *bhalara*, all meaning the same, have 32 references. The earliest reference to this suffix occurs in an undated (696-733 A.D.) inscription of the Chalukyas of Badami from Bellary district. The name of the preceptor is mentioned as Dharmma-bhatara. Of the two inscriptions of the Rashtrakutas, one from Dharwad district dated 887 A.D. is the earliest record to refer to *bhattaraka.* The preceptor is named Vedava[ha]na-bhattaraka. Another inscription from Chitradurga district dated 947 A.D. is the earliest record to refer to *bhalara.*

The suffix *pandita* has 21 references. The earliest reference occurs in an inscription of the Rashtrakutas from Shimoga district dated 939 A.D. The name of the preceptor is Rudrasakti-pandita.

The suffix *rasi* has 21 references. It is found with such names as *rasi-bhatara* or *bhalara* and has 8 references, *rasi-pandita* has 5 references and *rasi-jiya* has 3 references. Only 5 references clearly refer to the suffix *rasi.* The earliest reference

to *rasi* occurs in an inscription of the Gangas of Talakad from Kolar district dated 893 A.D. The name of the preceptor is Amritarasi. An inscription of an unidentified dynasty assigned to c. 9th century A.D. from Dharwad district is the earliest to refer to *rasi-bhatara*. The name of the preceptor is Isanarasi-bhatara. An inscription of the Chalukyas of Kalyana from Dharwad district dated 970 A.D. is the earliest to refer to *rasi-pandita*. The name of the preceptor is Sakalarasi-pandita. An inscription of the Chalukyas of Kalyana dated 1021-22 A.D. from Bellary district is the earliest to refer to *rasi-jiya*. The name of the preceptor is Brahmarasi-jiya.

The suffix *jiya* has 8 references. The earliest reference occurs in an inscription of an unidentified dynasty from Chitradurga district dated 987 A.D. The name of the preceptor is Jiya-Kappada.

The suffix *acharaya* or *achari* has 6 references. The earliest reference occurs in an inscription of the Rashtrakutas from Dharwad district dated 815 A.D. The name of the preceptor is Vinitatmacharya. An inscription of the Chalukyas of Kalyana from Dharwad district dated 1033 A.D. is the earliest to refer to *achari*. The preceptor is named Chandrabhushanadeva-achari.

The study of Kalamukha preceptors helps to infer that from 8th century onwards the Kalamukha sect began to be noticed in Karnataka. Of the 88 inscriptions, 49 inscriptions of the Chalukyas of Kalyana, from Dharwad (16), Bellary (9), Bijapur (8), Raichur (7), Shimoga (5), Chitradurga (2) and Belgaum (2) districts reveal that the Kalamukha sect had flourished and was popular in their period.

The earliest reference to a Kalamukha preceptor occurs in an undated (696-733 A.D.) inscription of the Chalukyas of Badami from Bellary district. It refers to Dharmma-bhatara. The last reference occurs in four inscriptions of the Chalukyas of Kalyana, all dated 1048 A.D., two inscriptions from Dharwad district and one inscription reference each from Shimoga and Belgaum districts. This helps to

conclude that the Kalamukha sect was prevalent during the 7th century A.D. and was popular in the $10\text{-}11^{th}$ century A.D. in Karnataka.

It is observed that Kalamukha preceptors were also *sthanapathis*. An inscription of the Chalukyas of Kalyana from Raichur district dated 1014 A.D. states that the temple of Jedeyasan[ka]radeva had three *sthanapathis* named Manik-bhalara,... bhalara and Tribhuvana-bhalara.

The fact that a Kalamukha *guru* was the spiritual head of four temples is a worth noticing fact. An inscription of the Chalukyas of Kalyana from Dharwad district dated 1028 A.D states that *Dharamadhikari* Nagasvami's *guru* Bhavashivadeva was the spiritual head of the temples of Sobhanesvara at Mulgunda, Gundabbesvara and Lokabbesvara at Magundi and Jagadekamallesvara at Muchchundi.

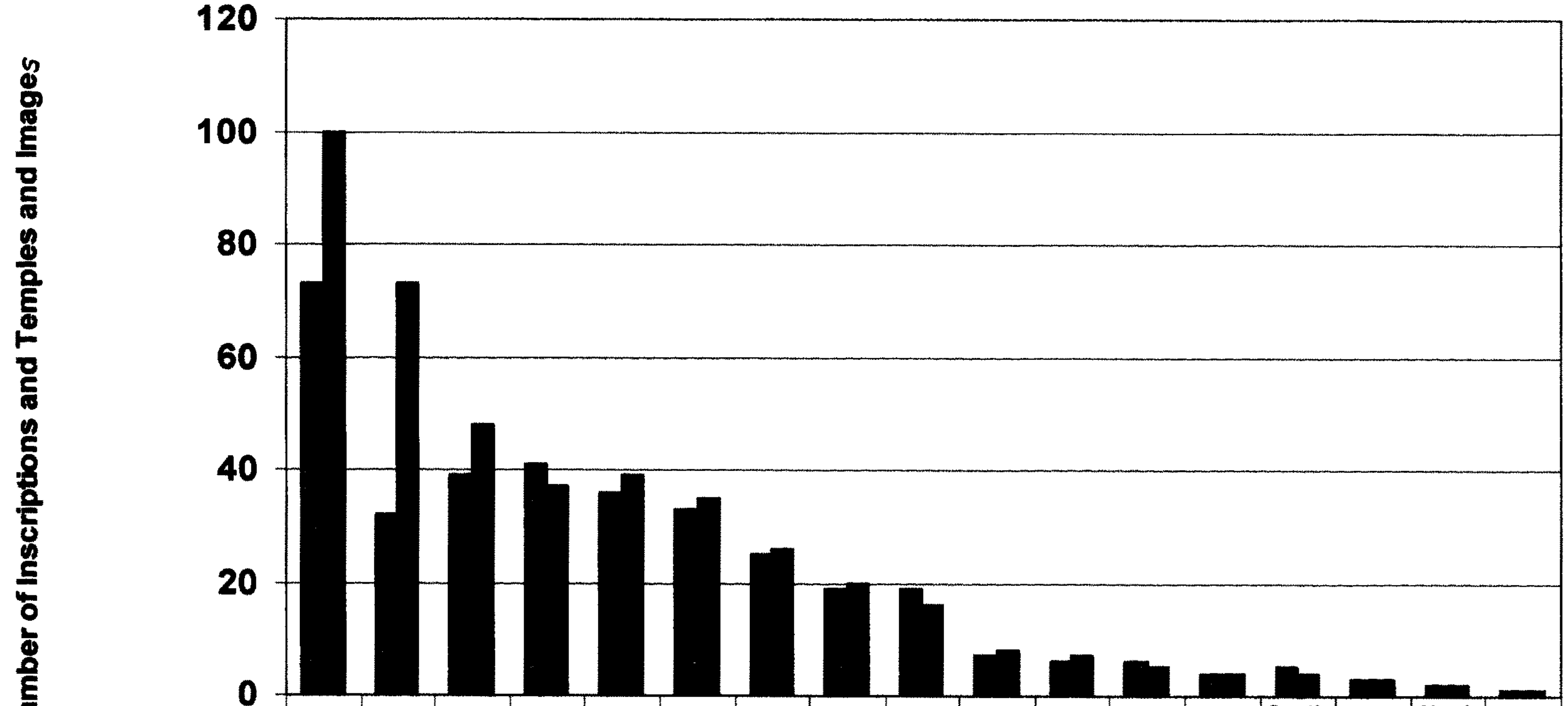
Another worth noticing fact is that a *guru* and his disciple have different suffixes. An inscription of Chalukyas of Kalyana from Shimoga district dated 1031 A.D. states that the donee of the grant was named Santasiva-bhalara and his *guru* was named Balachandra-jiya.

It is observed that different sects and sub-sects of Saivism have contributed immensely for the growth of Saivism from 3rd century A.D. to 1050 A.D. in Karnataka. It is noticied, that from the Saiva brahmanas to the Kalamukha preceptors, Saivism was an upheld faith, widely practised and patronized among the different classes of the society.

Names of Preceptors

By studying the inscriptions and noting the names of the Saiva preceptors, it is observed that the names stand out distinct, unique and out of the common. For instance, Omkarasiva-bhatara, Kalajnani-vakkani-jiya, Vidyabharana-pandita, Chandra-bhushanadeva, Tribhuvana Karttara-bhatara, Vidyanidhi-pandita, etc.,

The following is a graphic representation of the total number of Inscriptions and Temples and Images of Saivism



	Dharwad	Kolar	Bellary	Bijapur	Mysore	Shimoga	Raichur	Chitradurga	Bangalore	Gulbarga	Tumkur	Kadur	Belgaum	South Kanara	Hassan	North Kanara	Coorg
■ Inscriptions	73	32	39	41	36	33	25	19	19	7	6	6	4	5	3	2	1
■ Temples and Images	100	73	48	37	39	35	26	20	16	8	7	5	4	4	3	2	1

GANAPATI TEMPLES AND IMAGES

Ganapati, the god with elephant head is the lord of *ganas*, god of wisdom, remover of obstacles and bestower of success. He is considered to have been born solely to Siva, solely to Parvati and to both Siva and Parvati. Various accounts of the origin of Ganapati are found in the Puranas, but the earliest reference to Ganapati is found in the Rigveda. The *pratamavandya*, the first prayer is in praise of Ganapati, it is recited at the beginning of all new ventures.

Only eight inscriptions are found which refer to Ganapati temples and images; these records were issued between the 8th and the middle of the 11th centuries A.D. A study of these inscriptions throws light on carving of images, construction of temples and grants made for the worship. The district-wise distribution of inscriptions and temples and images is shown in the following table.

District-wise distribution of Temples and Images of Ganapati

Sl. No.	Districts	Inscriptions	Temples and Images
1	Bijapur	3	2
2	Bellary	2	2
3	Bangalore	2	2
4	Dharwad	1	1
		8	7

BIJAPUR DISTRICT

Of the three inscriptions found in Bijapur District, the dynastic affiliation of two records is not specified, but as this area was ruled by the Chalukyas of Badami, they could be assigned to this dynasty; the other one is clearly stated to have been issued under the Chalukyas of Kalyana.

The Chalukyas of Badami

The earliest inscription[431] found at Sibara in Badami taluk can be ascribed to the 8th century A.D. It records the installation of rock-cut figures of Vinayaka and Phanindra (snake god), on a hill resplendent with lofty peaks, by Kushala-Dharmana, whose social identity is not mentioned in the inscription. Another inscription[432] found on a rock having a fountain at Sibara in Badami taluk is also ascribed on the same grounds to the same century. Although it is partly damaged, the inscription refers to gods Ganapati and Nagakumara and the patron is named Dammana. Though these two inscriptions are engraved at different places, they are identical in content, and both refer to the worship of Ganesa and the snake god. The person responsible for the installation of these two images is one and the same, i.e. Kushala-Dharmana, though his name is spelt in two different ways.

The Chalukyas of Kalyana

The only inscription[433] found at Shirur in Bagalkot taluk belonging to the reign of the King Trailokyamalla (Somesvara I) of the Chalukyas of Kalyana is dated 1049 A.D. It records that Prabhu Marasingha, an administrator, gave an endowment to god Vinayaka along with other Hindu gods housed in a Saiva temple complex either in cells or niches.

Table showing Temples and Images of Ganapati in Bijapur District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Chalukyas of Badami** King (?) c. 8th century A.D.	Image of Vinayaka	Kushala-Dharmana (social identity unknown).	*KI I*, 6.
2.	-do-	Image of Ganapati (same god as above)	Dammana (same as above)	*Ibid.*, 9.
3.	**Chalukyas of Kalyana** Somesvara I 1049 A.D.	Image of Vinayaka	Prabhu Marasingha (an administrator)	*SII* XI, pt-i, 85

BELLARY DISTRICT

Of the two inscriptions found in Bellary district, one belongs to the Rashtrakutas and the other to the Nolamba-Pallavas.

The Rashtrakutas

The solitary Rashtrakuta inscription[434] found at Kolagallu in Bellary taluk belonging to King Khottiga is dated 967 A.D. It states that a Brahmana named Gadadhara (originally from Varendri of East Bengal, now Bangladesh), chief of Karttikeya Tapovana of Kolagallu in Bellary District, installed god Vinayaka along with other Hindu gods. He was obviously a migrant from Bengal.

The Nolamba-Pallavas

The only Nolamba-Pallava inscription[435] found at Chirastahalli in Harapanahalli taluk belonging to King Immadi-Nolamba is undated, but by referring to the genealogical chart[436] its date can be assigned to 1037 A.D. It informs that Mallikayya (a disciple of Duggatipandita) got the image of Vinayaka carved along with the images of other Hindu gods and got them installed. Perhaps all these deities were housed in the same temple. Though the patron Mallikayya's identity is not revealed, he could be identified as a lay man who was a disciple of Duggati-pandita, a Saiva teacher.

Table showing Temples and Images of Ganapati in Bellary District

Sl. No.	**Dynasty/ King/ Date**	**Temples and Images**	**Patrons**	**References**
1.	**Rashtrakutas** Khottiga 967 A.D.	Vinayaka	Gadadhara (a Brahmana chief of Karttikeya Tapovana of Kolagallu)	*EI* XXI, pp. 260 ff.
2.	**Nolamba-Pallavas** Immadi-Nolamba 1037 A.D.	-do-	Mallikayya (disciple of Duggati-pandita)	*KUES*: I, 54, pp. 511-512.

BANGALORE DISTRICT

The Cholas

Two inscriptions of the Cholas written in Tamil have been found in Bangalore district. The earliest inscription[437] found at Malurpatna in Channapatna

taluk belonging to King Rajendra Chola Deva I is dated 1013 A.D. It states that Idava-*gamunda* along with other inhabitants of the village of Manalur decided that the festival of god Arumolidevisvaram-Udaiya Mahadevar of Nigarili Solapuram (which was a part of Manalur) should commence from the day the festival of Ganapatiyar (Tamil version for god Ganapati) concluded. It is not clear if there was an image of Ganapati installed in the temple. The second inscription[438] found at Kadagodi in Hoskote taluk belonging to the above mentioned king is dated 1043 A.D. It records that Gamunda Rajaraja Velan caused a tank to be built with three sluices, got the images of goddess Durga, Kshetrapala and Ganapatiyar carved and made land grants for their up-keep and worship. The worship of Ganapati in association with Durga and Kshetrapala and all these three deities attached to the sluices are noteworthy here.

Table showing Temples and Images of Ganapati in Bangalore District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Cholas** Rajendra Chola Deva I 1013 A.D.	Ganaptiyar	Idava-*gamunda* and other inhabitants of Manalur village.	*EC IX*, Cp. 135.
2.	-do- 1043 A.D.	-do-	Gamunda Rajaraja Velan	*Ibid.*, Ht.142.

DHARWAD DISTRICT

The Rashtrakutas

Only one Rashtrakuta inscription[439] found in Dharwad district belonging to the reign of Govinda IV dated 933 A.D. refers to the construction of *Vinakana*

degula at Kavajgeri in Ron taluk by Ballajja-*gavunda* of Kavujagere with great devotion. He also made a land grant to the temple.

Table showing a Temple of Ganapati in Dharwad District

Sl. No.	Dynasty/ King/ Date	Temple	Patron	Reference
1.	**Rashtrakutas** Govinda IV 933 A.D.	*Vinakana degula* (Vinayaka temple)	Ballajja-*gavunda*	*SII* XI, pt-i, 35.

SUMMARY

On the basis of the above analysis the following inferences are made.

1. District-wise availability of Inscriptions and Temples and Images

The above study reveals as many as eight inscriptions referring to seven temples and images of Ganapati. Bijapur district records 3 images in 2 records followed by 2 temples and images in 2 records of Bellary district, 2 temples and images in 2 records of Bangalore district and 1 temple and image in 1 record of Dharwad district.

2. Dynastic Contribution

Among the 8 inscriptions of Ganapati, 2 inscriptions belong to the Chalukyas of Badami, 2 to the Rashtrakutas, 2 to the Cholas, 1 each to the Nolamba Pallavas and Chalukyas of Kalyana.

Two records of the Chalukyas of Badami referring to Ganapati (Vinayaka) are found at Sibara in Badami taluk of Bijapur district. They record the installation of a rock-cut figure of Vinayaka on a hill.

Two records of the Rashtrakutas are found in Dharwad and Bellary districts. The record of 933 A.D., found at Kavajgeri in Ron taluk, refers to the construction of a *Vinakana degula.* The other record of 967 A.D. refers to the installation of the image of Vinayaka along with other Hindu gods at Kolagallu.

Two inscriptions of Cholas issued under the King Rajendra Chola Deva I are found in Bangalore district. The record of 1013 A.D. found at Malurpatna in Channapatna taluk, refers to the festival of Ganapatiyar and the other record of 1043 A.D. found at Kadagodi in Hoskote taluk, and refers to the image of Ganapatiyar carved on one of the three sluices of a tank.

The inscription of the Nolamba-Pallavas of 1037 A.D., found at Chirastahalli in Harapanahalli taluk, refers to the installation of the image of Vinayaka.

A record of the Chalukyas of Kalyana dated 1049 A.D. found at Shirur in Bagalkot taluk, records an endowment to god Vinayaka.

3. Nomenclature

Ganapati is known by various names, but the study reveals that he was more popular by the name Vinayaka (4) than by the name Ganapati (3).

4. Earliest and Last Reference to a Temple and an Image of Ganapati

The study records earliest evidence to Ganapati worship in the inscriptions of the Chalukyas of Badami assigned to c. 8th century A.D. The last reference in the study is revealed in an inscription of the Chalukyas of Kalyana dated 1049

A.D. Many sculptures of Ganapati are found in the caves and temples at Badami, Mahakuta, Aihole and Pattadakal during the period of the Chalukyas of Badami. A noteworthy fact is that, the Lower Sivalaya at Badami was supposed to be dedicated to Ganapati[440]. But the Ganapati images found at Gokarna and Idagunji in North Kanara district, assigned to the early Kadamba period[441], suggest the antiquity of Ganapati worship to a period earlier than the 8th century A.D. An indistinct bas-relief of two handed Ganesa on the exterior of a terracotta vase meant for religious purpose found at Vadgaon-Madhavapur (Belgaum district) assigned to 1st - 2nd century A.D., indicates that the idea of Ganapati was in vogue as early as the Satavahana period[442].

5. Century-wise Distribution of the Inscriptions and Temples and Images

The following chart reveals century-wise break up of the recorded evidence.

Century	**Total inscriptions**	**No of Temples and Images**
8th century A.D.	**2**	1
9th century A.D.	Nil	Nil
10th century A.D.	**2**	**2**
to 1050 A.D.	4	4
Total	8	7

In terms of popularity of the worship of Ganapati, there appears to be not much change between the 8th and 10th centuries A.D., as only two instances are encountered in the 8th century A.D. and none in the 9th century A.D. and again

only two in the 10th century A.D. Up to the middle of the 11th century A.D., a marginal improvement is noticed, with four instances.

6. Patrons

The study of eight inscriptions reveals four classes of patrons. They are as follows:

Sl.No	Classes of Patrons	References
1.	Middle level bureaucracy	3
2.	Religious men	2
3.	Individuals	2
4.	High Nobility	1
	Total	8

In terms of patronage, it appears that more number of *gavunda* families provided patronage for the maintenance of Ganapati temples. Three of the 8 inscriptions support this inference. Two inscriptions speak of the contributions made by religious men, 2 by individuals whose social identity is not clear and 1 refers to the contribution made by an administrator.

7. Motivation

Out of the 8 inscriptions studied, 2 inscriptions of the Rashtrakutas mention the motivation for the installation and construction of temples for

Ganapati. The inscription of 933 A.D. of Dharwad district refers to the construction of *Vinakana degula* by Ballajja-*gavunda* with great devotion. Another inscription of 967 A.D. of Bellary district records that a Brahmana named Gadadhara installed the image of Vinayaka and other gods with the intention of seeking heavenly abode for his parents.

8. Grants

It is important to note that only land grants given for the maintenance of Ganapati temples and images are more in records.

9. Village Named after Vinayaka

A noteworthy information is of a village named Benakanakola, probably named after Benaka (god Vinayaka) in an inscription[443] dated 1039 A.D. found at Balligave in Shikaripur taluk (Shimoga District) belonging to the reign of King Jayasimha II of the Chalukyas of Kalyana.

10. Vinayaka on a Boundary Stone

The image of Vinayaka carved on a stone marKing the boundary of a gift land, is a rare fact to record. The inscription of the Chalukyas of Kalyana of King Jayasimha II dated 1019 A.D. found at Mulugund in Dharwad district refers twice to *Vinayakanakal*[444].

11. Vinayaka in and around Temples

It is inferred that separate or independent temples built for Ganapati are somewhat rare, as he is more often invocated along with other deities. But some images of Vinayaka are found in and around temples coming under the period of study.

Foot Notes

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3. *IA* XXX, p. 209.
4. *Ibid.,* VII, pp. 106ff.
5. Ramesh, K. V., *Chalukays of Vatapi*, p. 93.
6. *SII* XI, pt.i, 2.
7. *Ibid.,* XVIII, 3.
8. *EC* XI, Cl. 34.
9. *Progress Reports of the KRI for*, 1953-57, 6, pp. 69-70.
10. *Ibid.,* 9, p. 72.
11. *KI* Vol. I, 13.
12. *EI* VII, pp. 208ff.
13. *SII* XI, pt. i, 22.
14. *EI* XVI, pp. 277ff.
15. *SII* XI, pt. i, 30.
16. *Progress Reports of the KRI for*, 1953-57, 12, p. 74.
17. *KI* Vol. VI, 3.
18. *ARIE* 1933-34 E -90, p. 127.

19. *SII* XVIII, 20.

20. *IA* XII, pp. 224ff.

21. *ARIE* 1949-50 'B'- 87, p. 25.

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23. *SII* XI, pt. i, 35.

24. *Ibid.,* 37.

25. *IA* XII, pp. 256ff.

26. *SII,* XI, pt.i, 41.

27. *Ibid.,* 42.

28. *IA* XII, pp. 255ff.

29. *Ibid.,* pp. 270ff.

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31. *EI* IV, pp. 350ff.

32. *IA* VII, pp. 101ff.

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34. *SII* XI, pt. i, 45.

35. Desai, P.B., *Studies in Epigraphy,* 23.

36. *SII* XI, pt.i, 47.

37. *Ibid.,* 48.

38. *Ibid.*, 50.

39. *KUES:* Vol. II, 51. pp. 224ff.

40. *EI* XVI, pp. 27ff.

41. *Ibid.*, XX, pp. 64ff.

42. *SII* XX, 20.

43. *Ibid.*, XVIII, 44.

44. Hajawagol, Dhanavant, *Mulugundanadu: Ondu Adhyayana*, pp. 357-361.

45. *SII* XI, pt. i, 58.

46. *EI* XIX, pp. 222ff.

47. *KI* IV, 22.

48. *SII* XI, pt. i, 63.

49. *Ibid.*, 65.

50. *Ibid.*, 64.

51. *ARIE* 1949-50, 'B' 128, p. 29.

52. *EI* XV, pp. 331ff.

53. *SII* XVIII, 48.

54. *Ibid.*, pt-i, 69.

55. Hiremath, B. R., *Sasanagalalli Karnatakada Vartakaru*, p. 59.

56. *Ibid.*, 42.

57. *SII* XVIII. 50.

58. *ARIE* 1960-61 'B', 415. p. 91.

59. *Ibid.,* 1941-42 'E', 9, p. 255.

60. *SII* XX, 24. There is some confusion about the date of this record as under the translation part it is mentioned 1034-35.

61. *Ibid.,* XVIII, 53.

62.*KI* IV, 21. If the date is taken to be within 1044, it can be King Jagadekamalla I (Jayasimha II). But if the date is taken to be after 1044, the King can be Jagadekamalladeva II or III.

63.*SII* XX, 29.

64.*Ibid.,* XI, pt-ii, 120.

65.*Ibid.,* XX, 31.

66.*EI* XIX, pp. 180ff.

67.*Itihasa Darshana,* Vol. V, p. 45.

68.*SII,* IX, pt-i, 101.

69.*ARIE* 1946-47 'B', 206, p. 35.

70.*KI* VI, 11.

71.*Ibid.,* 8.

72.*SII* XVIII, 60.

73.*Ibid.,* 61.

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76.*Ibid.,* XV, 492.

77.*Itihasa Darshana,* Vol. XIII, p. 73.

78. Kalaburgi, M.M., *op. cit.,* 166 p. 32.

79.*SII* XV, 528.

80. *EC* X, Kl, 6.

81.*Ibid.,* Sp. 57.

82.*Ibid.,* p. 279.

83.*Ibid.,* XVII. CB. 106.

84.*Ibid.,* 66.

85. *Ibid.,*

86.*Ibid.,* 26 ; *ASMAR* 1932, p. 67.

87.*Ibid.,* X, Mb. 38.

88.*Ibid.,* 50.

89.*Ibid.,* 67.

90. *ASMARS:* Vol. III, S. Setter, (Ed.), p. 146.

91. *EC* X, p. 113.

92. *ASMAR* 1924, p. 48.

93.*EC* X, Mb. 51.

94.*Ibid.,* p. 88.

95.*Ibid.,* Ct. 49.

96. *Ibid.*, Mb. 65.

97. *Ibid.*, Mb. 122.

98. *Ibid.*, XVII, Mb. 294.

99. *Ibid.*, 293.

100. *Ibid.*, X, Mb. 43.

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103. *Ibid.*, 101.

104. *Ibid.*, 102.

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106. *EC* X, Kl. 75.

107. *Ibid.*, XVII, Kl. 44 (R).

108. Liebert, Gosta, *Iconographic Dictionary of the Indian Religions: Hindusim – Buddhism – Jainism*, pp. 142-143.

109. *EC* X, Sp. 17.

110. *Ibid.*, Kl. 112ff.

111. *Ibid.*, Bg. 7.

112. *Ibid.*, CB. 23.

113. *Ibid.*, Kl. 149b.

114. *Ibid.*, Ct. 30.

115. *Ibid.*, CB. 21.

116. *Ibid.,* Mb. 105c.

117. *Ibid.,* 106a.

118. *Ibid.,* Ct. 34.

119. *Ibid.,* Mb. 235.

120. *SII* IX, pt-i, 48.

121. *Ibid.,* 60.

122. *ASMAR* 1935, pp. 136ff.

123. *SII* XI, pt-i, 67.

124. *EI* XXI, pp. 260ff.

125. *SII* IX, pt-i 70.

126. *SII* IX, 72 and 73.

127. *Ibid.,* 74.

128. *Ibid.,* 79.

129. *KUES:* I, 59, pp. 132-133.

130. *SII* IX, pt-i, 80.

131. *KUES:* II, 18, pp. 296-297.

132. *SII* IX, pt-i, 82.

133. *KUES:* I, 11, pp. 98-99.

134. *SII* IX, pt-i, 87.

135. *Ibid.,* 88.

136. *Ibid.*, 96.

137. *Ibid.*,89.

138. *Ibid.*, 90.

139. *Ibid.*, 92.

140. *Ibid.*, 93.

141. *KUES:* I, 18, pp. 103-104.

142. *SII* IX, pt-i, 98.

143. *Ibid.*, 99.

144. *Ibid.*, 101.

145. *Ibid.*, 104.

146. *Ibid.*, 102.

147. *Ibid.*, 103.

148. *Ibid.*, 107.

149. *KUES:* I, 51, p. 66.

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151. *Ibid.*, 70, pp. 86-87.

152. *Ibid.*, 58, pp. 74-75.

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154. *Ibid.*, XVII, 51.

155. *Ibid.*, 93.

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157. *SII* XVII, 56.

158. *IA* XIX, pp. 7ff.

159. *Ibid.,* VIII, pp. 284ff.

160. *Ibid.,* X, pp. 168-169.

161. *SII* XV, 453.

162. *IA* X, p. 169-170.

163. *Ibid.,* p. 170.

164. *Ibid.*

165. *Ibid.,* pp. 102-104ff.

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168. *IA* X, pp. 164-165.

169. *Ibid.,* p. 167.

170. *EI* III. pp. 1ff.

171. Annigeri, A.M., *Pattadakalla Gudigalu,*, 13, pp. 83-84.

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173. Desai, P. B., *A History of Karnataka,* p. 154.

174. *IA* XI, pp. 124-125.

175. *Ibid.,* X, pp. 61-62.

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181. *Ibid.,* XV, 520.

182. *EI* III, pp. 230ff.

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185. *Ibid.,* 21.

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187. *Ibid.,* XX, 23.

188. *Ibid.,* XI, pt-i. 67.

189. *Ibid.,* 66.

190. *Ibid.,* 68.

191. *Ibid.,* XV, 529.

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195. *Ibid.*, 27.

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198. *SII* XX, 45.

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202. *Ibid.*, 510.

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226. *EC* XII, Intro., p. 4.

227. *EI* II, pp. 167ff; *EC* VII (Rev.), Md. 42*; EC* III, Md. 41.

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229. *Ibid.,* 168*; Ibid.,* III, My. 36.

230. *Ibid.,*169*; Ibid.,* 37.

231. *Ibid.,* IV (Rev.), Ch 145*; Ibid.,* TN. 135.

232. *Ibid.,* V (Rev.), TN 57*; Ibid.,* XIV, TN. 122 (Rev.).

233. *Ibid., 59; Ibid.,* 123a.

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248. *Ibid.,* IV (Rev.), Ch. 114, *Ibid.,* IV, Ch. 18.

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297. Ibid VII Ch. 32

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299. *Ibid.,* 49, pp. 33-34.

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303. *Ibid.,* II, 37, pp. 196ff.

304. *Ibid.,* 36, pp. 194ff.

305. *Ibid.,* 10, pp. 164ff.

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307. *KUES:* II, 51, pp. 224ff.

308. *Ibid.,* VII, 11, pp. 143ff.

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312. *Ibid.,* II, 3, pp. 279ff.

313. *Ibid.,* VII, 31, pp. 163ff.

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CHAPTER III

VAISHNAVA TEMPLES AND IMAGES

Vishnu, the dominant deity of the Vaishanavas finds worship in the *Rigvedic* times. Different deities, who were once worshipped independently, later were identified with Vishnu. The worship has developed itself and grown steadily through several centuries right through the present day, where Vishnu or any one of his manifestations finds worship. Vishnu is also one of the Hindu trinities and also viewed as the lord of preservation.

The study of sixty-three inscriptions dated from 5th century A.D. till the middle of the 11th century A.D., reveal fifty-four temples and images constructed and grants given for worship and maintenance. The following table gives epigraphical references of Vaishnava temples and images spread over eleven districts of Karnataka.

District-wise distribution of Vaishnava Temples and Images

Sl. No.	Districts	Inscriptions	Temples and Images
1.	Dharwad	6	17
2.	Bijapur	6	7
3.	Bangalore	19	6
4.	Bellary	6	5
5.	Kolar	4	4
6.	Raichur	4	4
7.	Gulbarga	3	3

8.	Mysore	10	3
9.	Hassan	2	2
10.	Shimoga	2	2
11.	Chitradurga	1	1
		63	54

DHARWAD DISTRICT

This district records a maximum number of temples and images built for Vishnu in Karnataka before 1050 A.D. There are totally six inscriptions referring to seventeen temples and images of Vishnu. Of the six inscriptions, two belong to the Rashtrakutas and four belong to the Chalukyas of Kalyana.

The Rashtrakutas

The earliest inscription[1] found at Mevundi in Mundargi Petha belongs to the reign of King Krishna II (878-914). It is an undated and damaged record. It appears to be a later copy (12th century A.D.) of an early record. It makes a reference to god Ramanatha of Gundiyahalli. The second inscription[2], found at Lakshmesvara in Shirahatti taluk, belongs to the reign of King Indra III. It is an undated record, but, on paleographical ground, it is assigned to c. 10th century A.D. It records a grant of land and taxes paid by a *setti* to god Biranarayanadeva.

The Chalukyas of Kalyana

The earliest inscription[3] found at Kotavumachige in Gadag taluk, belonging to the period of King Vikramaditya V, is dated 1012 A.D. It refers to the conversion of a village into an *agrahara* by the ruling King Vikaramaditya V

at the request of *dandanayaka* Kesimayya at Ummachige. This *agrahara* is stated to have been entrusted to Maunara Sridhara Bhatta, who, in turn, shared it with 104 *mahajanas.* The King also made a land grant for the services of several deities located in the temples of this *agrahara.* One of the deities is named Narayana[4]. The second inscription[5], found at Gadag in Gadag taluk, belonging to the period of King Jayasimha II, is dated 1037 A.D. It states the establishment of a temple for Traipursa, Baraha Narayana and the *garuda* pillar by Perggade Dhoyipayya. Damodara-setti, grandson of Perggade Dhohipayya, made a land grant for the maintenance of the temples. According to Padigar[6], the *baraha-narayanas* referred in this inscription stands for 12 Narayanas, the same as the first twelve *vyuhantaras*, beginning with Kesava and ending with Damodara. There appears to have been at Gadag icons of each of the 12 emanations of Vishnu. If this interpretation is accepted, we may have to believe that the numeral *baraha* drawn from the Persian-Arabic sources had entered into Karnataka. The other interpretation could be Varaha-Narayana. The third inscription[7] found at Hulgur in Bankapur taluk belonging to the reign of King Jayasimha II, is dated in 1038 A.D. It states that having obtained some tax-free land from the *mahasamanta* Jayakesiyarasa of Manalera family, Nidugundara Buta-*gavunda* donated it to the temple of Narayana, probably located at Hulgur and donating it to the temple of Narayana.

The fourth inscription[8], found at Pombulcha (Hombal, Dambal) in Gadag taluk, belonging to the reign of King Somesvara I, is dated 1049 A.D. It refers to a Brahmana Jakkimayya, who renovated the Vishnu temple built by his ancestors in the Agrahara Pombulcha. He is also stated to have constructed a *satra-sala* attached to this temple.

Table showing Vaishnava Temples and Images in Dharwad District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Rashtrakutas** Krishna II Undated (878-914 A.D.)	Ramanatha of Gundiyahalli	--	*SII* XI, pt-i, 30.
2.	-do- Indra III c. 10th Century A.D.	Biranarayana	*setti* (name unknown)	Kalaburgi, M. M., *DJSS*, 15, p. 37.
3.	**Chalukyas of Kalyana** Vikramaditya V 1012 A.D.	Narayana at Agrahara Ummachige	1. Maunara Sridhara Bhatta 2. 104 *mahajanas*	*EI* XX, pp. 64ff.
4.	-do- Jayasimha II 1037 A.D.	Baraha-narayana at Gadag	Perrgade Dhoyipayya and his grandson Damodara-setti	*Ibid.*, XIX, pp. 217ff; *SII* XI, pt-i, 72.
5.	-do- 1038 A.D.	Narayana at Hulaguru	Nidugundara Buta-*gavunda*	*EI* XVI, pp. 332ff.
6.	-do- Somesvara I 1049 A.D.	Vishnu at Agrahara Pombulcha	Brahmana Jakkimayya	*SII* XI, pt-i, 84.

BIJAPUR DISTRICT

In Bijapur district, six inscriptions refer to seven temples and images of Vishnu. Out of these, two inscriptions belong to the Chalukyas of Badami, two to the Rashtrakutas and two to the Chalukyas of Kalyana.

The Chalukyas of Badami

The earliest inscription[9], found in the Vaishnava Cave III at Badami in Badami taluk, belonging to the reign of King Kirtivarma I, is dated 578 A.D. It states that Mangalesa (younger brother of King Kirtivarma I), a great devotee of *Bhagavata*, got the cave temple for Vishnu excavated. At the time of installation of the icon of Mahavishnu, Mangalesa donated the village named Lanjisvara (present Nandikesvara) to meet the cost of *Narayanabali,* and that of feeding sixteen Brahmans daily in the *satra* (attached to the cave), and whatever remained of this grant was to be utilized for feeding the ascetics. It also states that Mangalesa made over the accumulation of religious merit to his elder brother. The second inscription[10] found engraved on the outer western wall of the above mentioned Cave is undated. It records a gift of half a *visa* (gold coin) to the garland-makers of that cave temple. Probably this inscription was engraved in 578 A.D., when Mangalesa installed Vishnu at Cave III.

The Rashtrakutas

The earliest inscription[11], found at Lokapura in Mudhol taluk, belonging to the reign of King Krishna II (878-914 A.D.), is undated. It states that Lokaditya, a feudatory chief of King Krishna II, founded shrines for Hari and other gods at Lokapura. The second inscription[12] found at Narasalgi in Bagevadi taluk belonging to the reign of King Akalavarsha (Krishna III) is dated 965 A.D. It records a gift of certain things like ghee and curds by a patron. Neither the name of the patron nor of the god is found as the inscription is damaged. However, Padigar opines[13] that this god was probably Narayana.

The Chalukyas of Kalyana

The earliest inscription[14], found at Bijapur in Bijapur taluk, belonging to the reign of King Jayasimha II, is dated 1033 A.D. It registers a grant of land

made by *mahapradhana senadhipati* Anandapaladandanayaka (Anantapaladandanayaka) for the worship and offerings to god Narasimha of Jalamantapa at Vijayapura, which is described as *Rayarajadhani*. The land granted is stated to have been purchased from *mahaprabhu* of Dantiyahalli, Hiriya Kesiraja and his son Singarasa. The second inscription[15], found at Shirur in Bagalkot taluk, belonging to the reign of King Somesvara I, is dated 1049 A.D. It registers a land grant given by Prabhu Marasinghadeva, an administrator, to god Siddhesvara and other deities. While defining the boundary of the land given to god Siddhesvara, a reference to Narayana temple is recorded. It records another land grant given by Marasinghadeva to a Vishnu temple in Sripura. It also refers to a temple of god Hanuman. This is, perhaps, the earliest inscriptional reference to god Hanuman in Karnataka.

Table showing Vaishnava Temples and Images in Bijapur District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Chalukyas of Badami** Kirtivarma I. 578 A.D.	Vishnugriha at Badami	King's brother Mangalesa	*IA* III, pp, 305-306; *KI* V, 1.
2.	-do- Mangalesa Undated (578 A.D.).	-do-	-do-	*IA* X, pp. 59-60.
3.	**Rashtrakutas** Krishna II Undated (878-914A.D.).	Hari at Lokapura	Lokaditya (Feudatory Chief of Chellaketana family)	Annigeri, A. M., and Joshi, B. R., *TDLSCI*, KRI, 1940-41 to 1942-43, 2, p. 27.
4.	-do- Krishna III 965 A.D.	Narayana at Narasalgi	--	*SII* XI, pt-i, 40.

5.	**Chalukyas of Kalyana** Jayasimha II 1033 A.D.	Narasimha at Jalamantapa of Vijayapura	*Mahapradhana senadhipati* Anandapaladanda-nayaka	*Ibid.*, XVIII, 51.
6.	-do- Somesvara I 1049 A.D.	1. Narayana temple 2. Vishnu temple 3. Hanuman temple, all at Sripura (Shirur).	Prabhu Marasingdeva, an administrator.	*Ibid.*, XI, pt-i, 85.

BANGALORE DISTRICT

In this district as many as nineteen inscriptions refer to six temples and images of Vishnu. All these were issued under the Cholas. Out of these, seven refer to a single temple; of these, four belong to the reign of Rajaraja I and all are dated 1007 A.D. The other three belong to the reign of Rajendra Chola Deva I; two of them are dated 1014 A.D. and one is dated 1030 A.D.

The Cholas

All seven inscriptions are found at Malurpatna in Channapatna taluk. The earliest inscription[16] refers to some land grants made by the *Sabha* (a body of *mahajanas*) of Agrahara Periya-Malavur (alias *Irajandirasinga-chchaturppedi-mangalam* in Kilalai-nadu of Gangapadi) for god Jayangonda-Sola-Vinnagar-alvar at Nigarili-Solapuram (presently at Manalur) at the time of the consecration of this deity. Vishnu is named after one of the titles (Jayangonda-Sola) of King Rajaraja I[17]. The second inscription[18] refers to some land grants made by the *Sabha* of Agrahara Punganur (alias *Tirayilokkiya-madevi-chchaturppedi-mangalam* in Kilalai-nadu of Gangapadi) for god Jayangonda-Sola-Vinnagar-alvar. The third inscription[19] refers to a land grant made by the citizens of Nigarili-Solapuram for god Jayangonda-Sola-Vinnagar-alvar. The fourth inscription[20] refers to a land grant made by the *Sabha* of Agrahara Vandur (alias

Sola-madevi-chaturvppedi-mangalam in Kilalai-nadu of Gangapadi) to Jayangonda-Sola-Vinnagar-alvar on the day of its installation. The fifth inscription[21] refers to a land grant made by Kottayan Uttaman (alias Solavichchadira-*gamundan*), Idava-*gamundan* and other inhabitants of Manalur to the *Sabha* of Agrahara Punganur (alias *Tirayilokkiyamadevi-chchaturpedi-mangalam*). This land was in turn given to Jayangonda-Sola-Vinnagar-alvar of Nigarili-Solapuram by the members of this *Sabha*. The sixth inscription[22] refers to the transaction of paddy shares granted to the pujaris of the temple of Jayangonda-Sola-Vinnagar-alvar, by the *Sabha* of Agrahara Vandur (alias *Solamadevi-chchaturppedi-mangalam*) for the second time after seven years. The seventh inscription[23] refers to a land grant made by the *Sabha* of Agrahara Kudalur (alias *Irajaraja-chcharuppedi-mangalam*) for Jayangonda-Sola-Vinnagar-alvar. All these inscriptions mention about land grants made to Jayangonda-Sola-Vinnagar-alvar by the *Sabha* (*mahajanas*) of different *agraharas* and some citizens, on the day of the consecration of the deity. It is obvious that this temple was constructed by Rajaraja I during his reign.

The next two inscriptions, found at Honganur in Channapatna taluk, belonging to the reign of King Rajendra Chola Deva I, refer to two different gods. The first[24], dated 1013 A.D. records a land grant made by the *Sabha* of Agrahara Punganur (alias *Tiryilokkiya-madevi-chchturppedi-mangalam*) for god Kundavai-Vinnagar-alvar (Vishnu) at Punganur. This temple was established by Rajaraja I in memory of his pious sister, Kundavai, and now it is called Gopalakrishna temple[25]. And the second, a fragmentary inscription[26], dated 1020 A.D. refers to some land grant made for god Krishna. Probably, some money obtained from some tax might have been granted to the god. As it is a damaged record, the patron's name is not clear. This is the earliest inscriptional reference known for god Sri Krishna in Karnataka.

Eight inscriptions, found at Malur in Channapatna taluk, issued during the reign of Rajendra Chola Deva I, are dated from 1014 A.D. to 1050 A.D. One is dated 1014 A.D., four are assigned to early part of the 11th century A.D. and three are dated 1050 A.D. All these refer to the grants made by different patrons for the temple of Appirameya-Vinnagar-alvar. The earliest inscription[27] refers to a grant made in kind by Ivvaykki-Tonaiya-kkiramavittan for this god. The social identity of the patron is not revealed. This endowment was placed under the protection of Sri Vaishnavas, residing at this centre. This is the earliest reference made to the Sri Vaishnavas in Bangalore district. The second fragmentary inscription[28] defines the boundaries of a stretch of land, granted to the Appirameya-alvar temple at Malur. The identity of the patron is not made clear. The third fragmentary inscription[29] on the west wall of the temple refers to a land grant for god Appirameyaperumal by Appirameya-nambi (probably a priest) and others. The social identity of the patrons is not clear. The fourth inscription[30] registers another land grant by the *Sabha* of *Narasimha-chchaturppedi-mangalam*, to light two lamps before the god in the Appirameya-Vinnagar temple. The fifth, fragmentary inscription[31] registers a land grant by the *mahasabha* of Malavur (alias *Rajendra-Simha-chchaturppedi-mangalam*) for god Appirameya. The sixth inscription[32] records that a member of the village committee made a grant in kind for god ...Meyapperumal. Most probably the damaged position of this record refers to god Appirameyaperumal. The seventh inscription[33] refers to a grant of three *gachchanam* (gold coins) made over by Appirameya-Nambi (probably a priest) to the temple of god Appirameyappermal of Malavur, with the condition that from the interest accrued on the sum a perpetual lamp should be maintained in the temple. The eighth inscription[34] refers to a land grant for god Appirameya by someone whose name and social identity are not clear.

King Rajaraja I had a general named Aprameya. He was also identified as the *mahamatya*. The Appirameya temple was constructed between 1004 A.D. and 1006 A.D. in commemoration of the expulsion of the Gangas of Talakad by the general[35].

Another inscription[36] of Rajendra Chola Deva I, dated 1034 A.D., found at Malur, registers a land grant by the *mahasabha* of Agrahara Malavur (alias *Irajendrasinga-chchaturppedi-mangalam* in Kilalai-nadu of Irajendra-Sola-Valanadu in Mudigonda-Sola-mandalam) for god Manavala-alvar. Reference to this god occurs in an inscription found at Bannur in T. Narsipur taluk of Mysore district. This record mentions the deity also as Jananada-Vinnagar-alvar[37].

The last inscription[38] found at Kodipalya in Nelamangala taluk belonging to the reign of Rajendra Chola Deva I is dated 1040 A.D. It registers a land grant and taxes made over to god Sokkapperumal at Dombalur. As the inscription is partly damaged, the details of the patrons are not ascertainable. The temple was constructed by the King Rajendra Chola Deva I [39]. Vishnu[40] is also called *Perumal* in Tamil, meaning the Lord.

Table showing Vaishnava Temples and Images in Bangalore District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Cholas** Rajaraja I. 1007 A.D.	Jayangonda-Sola-Vinnagar-alvar temple (named after the title of King Rajaraja I) at Nigarili-Solapuram (Malur)	Members of the *sabha* (*mahajanas*) of Periya-Malavur (alias *Irajandirasinga-chchaturppedi-mangalam* in Kilalai-nadu of Gangapadi)	*EC* IX, Cp.128.

2.	-do-	-do-	*Sabha* of Punganur (alias *Tirayilokkiya-madevi-chchaturppedi-mangalam* in Kilalai-nadu of Gangapadi)	*Ibid.*, 130.
3.	-do-	-do-	Citizens of Nigarili-Solapuram	*Ibid.*, 131.
4.	-do-	-do-	*Sabha* of Vandur (alias *Solamadevi-chchaturppedi-mangalam* in Kilalai-nadu of Gangapadi)	*Ibid.*, 132.
5.	-do- Rajendra Chola Deva I 1014 A.D.	-do-	Kottayan Uttaman (alias Solavichchadira-*gamundan*), Idava-*gamundan* and other inhabitants of Manalur.	*Ibid.*, 127.
6.	-do-	-do-	*Sabha* of Vandur (alias *Solamadevi-chchaturppedi-mangalam*)	*Ibid.*, 129.
7.	-do- 1030 A.D.	-do-	*Sabha* of Kudalur (alias *Irajaraja-chchaturppedi-mangalam*)	*Ibid.*, 133.
8.	-do- 1013 A.D.	Kundavai-Vinnagar-alvar at Punganur *agrahara* (named after Kundavai, sister of Rajaraja I)	*Sabha* of Punganur (alias *Tirayilokkiya-madevi-chchaturppedi-mangalam*)	*Ibid.*, Cp.42a and 43.
9.	-do- 1020 A.D.	Sri Krishna at Punganur	--	*ASMAR* 1942, pp. 124-125.
10.	-do- 1014 A.D.	Appirameya-Vinnagar-alvar temple at	...Ivvaykki-Tonaiya-kkiramavittan (social status is not given)	*EC* IX, Cp.88c.

		Malur *agrahara* (named after the general Appirameya of King Rajaraja I)		
11.	-do- Early part of the 11th century A.D.	-do-	--	*ASMAR* 1942, pp. 114-115.
12.	-do-	-do-	Appirameya-nambi (probably a priest)	*Ibid.,* pp. 116-117.
13.	-do-	-do-	*Sabha* of *Narasimha-chchaturppedi-mangalam*	*Ibid.,* p. 119.
14.	-do-	-do-	*Mahasabha* of Malavur (alias *Rajendra-simha-chchaturppedi-mangalam*)	*Ibid.,* p. 115.
15.	-do- 1050 A.D.	-do-	Member of the village committee	*EC* IX, Cp.94a.
16.	-do-	-do-	Appirameya-nambi (probably a priest) and others	*Ibid.,* 94c.
17.	-do-	-do-	--	*Ibid.,* 95a.
18.	-do- 1034 A.D.	Manaval-alvar at Malavur (Malur)	*Mahasabha* of *agrahara* Malavur (alias *Irajendirasinga-chchaturppedi-mangalam* in Kilalai-nadu of Irajendra-Sola-valanadu in Mudigonda-Sola-mandalam)	*Ibid.,* 95.
19.	-do- 1040 A.D.	Sokkapperumal at Dombalur	--	*Ibid.,* 62a.

BELLARY DISTRICT

Six inscriptions found in this district refer to five temples and images of Vishnu. Of these, one inscription belongs to the Rashtrakutas, two belong to the Chalukyas of Kalyana and another one belongs to the Nolamba-Pallavas. The dynastic affiliation of two other records cannot be ascertained.

The Rashtrakutas

The inscription[41] found at Kolagallu in Bellary taluk, belonging to King Khottiga, is dated 967 A.D. It states that a Brahmana named Gadadhara (originally from Varendri of East Bengal, now Bangladesh), chief of Karttikeya Tapovana of Kolagallu, installed god Vishnu along with other Hindu gods. He was obviously a migrant from Bengal.

The Chalukyas of Kalyana

The earliest inscription[42], found at Kanchugarabelagallu in Siruguppa taluk, belonging to the reign of King Ahavamalladeva (Taila II), is dated 981 A.D. It refers to a land grant given by Mahadevi Revaladevi, wife of *mahamandalesvara*-Nolamba-Pallava Vira-Nolamba Permanadideva, to god Vishnu at Agrahara Kanchugarabelagallu. The Nolamba Pallava chief is evidently the Nolamba King Vira Mahendra Nolambadhiraja II[43]. The second inscription[44], also found at Kanchugarabelagallu, belonging to the reign of King Somesvara I, is dated 1047 A.D. It refers to a land grant made by *mahamandalesvara* Gandaradityarasa for god Vishnu at Kanchugarabelagallu of Nagannoja, probably of a sculptor's family. This temple is the same one referred to in the above inscription.

The Nolamba-Pallavas

The inscription[45], found at Kalkambha in Bellary taluk, belonging to the reign of King Trailokyamalla Nanni-Nolamba-Pallava Permanadi, is dated 1048

A.D. It states that a *gavunda* gave a land grant for god Vishnu of Chiyanapatti. As the inscription is damaged, the name of the patron is not clear.

Unidentified Dynasties

The earliest inscription[46] found at Bagali in Harapanahalli taluk is dated 1031 A.D. It records a land grant made by *Aivadimbaru* (fifty *mahajanas*) of Baguli (Bagali) to god Narasimha in the Kalideva temple. 'Baguli' has been called *Harischandra-dattiya-piriya-agrahara.* Another inscription[47], found at Bagali, dated 1032 A.D., refers to another land grant by the same fifty *mahajanas* for god Narasimha of Vithapura.

Table showing Vaishnava Temples and Images in Bellary District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Rashtrakutas** Khottiga 967 A.D.	Installation of Vishnu and other gods at Kolagallu.	Brahmana Gadadhara of Sandilya-Gotra	*EI* XXI, pp. 260ff.
2.	**Chalukyas of Kalyana** Taila II 981 A.D.	Vishnu at Agrahara Kanchugarabelagalu	Mahadevi Revaladevi, wife of *mahamandalesvara* Nolamba-Pallava Vira-Nolamba Peramanadideva	*SII* IX, pt-i, 74; *KUES*: I, 38, p. 116.
3.	-do- Somesvara I 1047 A.D.	-do-	*mahamandalesvara* Gandaradityarasa.	*SII* IX, pt-i, 105.
4.	**Nolamba-Pallavas** Trailokyamalla Nani- Nolamba-Pallava Permanadi 1048 A.D.	Vishnu at Chiyanapatti	*Gavunda*	*Ibid.*, 44.
5.	**Unidentified Dynasty** Anonymous	Narasimha in the Kalideva temple at Baguli	*Aivadimbaru* (fifty *mahajanas*) of Baguli	*Ibid.*, XVII, 93.

	1031 A.D.	(*Harischandra-dattiya-piriya-agrahara*).	(*Harischandra-dattiya-piriya-agrahara*)	
6.	-do- 1032 A.D.	Narasimha of Vithapura.	-do-	*Ibid.*, 92.

KOLAR DISTRICT

In Kolar district, four inscriptions refer to four temples and images of Vishnu. Out of these, two belong to the Nolamba-Pallavas, one belongs to the Cholas and the dynastic affiliation of one inscription cannot be ascertained.

The Nolamba Pallavas

The earliest inscription[48], found at Avani in Mulbagal taluk belonging to the reign of King Vira-Mahendra Nolambadhiraja, is dated 890 A.D. It states that queen Divabbarasi established the Agrahara Polalchora-mangala in memory of her late husband Polalchora II, constructed a tank named Divabbesamudra, in her own name, and built a Vishnugriha (*Mukunda bhavana*) in memory of her deceased son and made land grants for it. The second inscription[49], found at Aralukote in Srinivasapura taluk, belonging to the reign of King Nolambarasa, is dated 988 A.D. Though it is a fragmentary record, references made to a donor named Jaya-*gavunda*, a *degula* and invocation to Vishnu are clear. The *degula* mentioned here was obviously a Vishnu temple.

The Cholas

A solitary inscription[50], found at Uttanur in Mulbagal taluk, belonging to the reign of King Rajendra-Chola Deva I, is dated 1030 A.D. It refers to the maintenance of a twilight lamp in Karumanikkalvar-Koyil at Uttanur (alias *Rajendra-Sola-chchaturppedi-mangalam*) by a priest named Karumanikkalvar of Kasyapa-gotra. The cost of this was to be met out of the interest accrued on the

cash donated. Since the inscription is damaged, it is difficult to make out other details about the donor. Vishnu is referred to in this Tamil record as Karumanikkalvar.

Unidentified Dynasty

An inscription[51] found at Sulidenahalli in Kolar taluk, assigned to c. 900 A.D., does not name the King or the dynasty. It registers a land grant by Boyicha for god Alala (Varadaraja), another name for Vishnu in Tamil. The social identity of the patron is not stated in the inscription. The Tamil name of Vishnu and the find spot of the inscription being Kolar, point out the possibility to assign this record to the Chola period.

Table showing Vaishnava Temples and Images in Kolar District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Nolamba-Pallavas** Vira-Mahendra-Nolambadhiraja 890 A.D.	Vishnugriha (*Mukunda bhavana*) at Agrahara Polalchora-mangala	Queen Divabbarasi (wife of Polalchora II)	*EC* X, Mb.38.
2.	-do- Nolambarasa 988 A.D.	Vishnu temple	Jaya-*gavunda*	*Ibid.*, Sp.7.
3.	**Cholas** Rajendra-Choladeva I 1030 A.D.	Karumanikkalvar Koyil at Uttanur	Karumanikkalvar, a priest	*Ibid.*, Mb.120.
4.	**Unidentified Dynasty** Anonymous c. 900 A.D.	Alala (Varadaraja)	Boyicha (?)	*Ibid.*, Kl.23.

RAICHUR DISTRICT

The reference to four Vaishnava temples and images is recorded in the four inscriptions found in this district. Among them, one belongs to the Rashtrakutas, two belong to the Chalukyas of Kalyana and the dynastic affiliation of one inscription cannot be ascertained.

The Rashtrakutas

An inscription[52], found at Diddigi in Sindhanur taluk, dated 918 A.D., belongs to the period of King Indra III. A different opinion is proposed regarding the date and the King. It is opined that the various titles that eulogise the King probably refer to Krishna III and the date to be 960 A.D.[53] The inscription records that Kalabhatta and 108 people donated the Agrahara Diddigi (Dhelduge) to several gods including god Vishnu in front of Kamakoti Bhalari of Kanchi.

The Chalukyas of Kalyana

The earliest inscription[54], found at Sunkanuru in Sindhanuru taluk belonging to the reign of Jayasimha II, is dated 1023 A.D. The record on the pedestal of Narayana image near Anjanaya temple, states that the King made a grant of land to god Nadapraya of Piriya Mosangi. Probably Nadapraya refers to Narayana himself. The second inscription[55], found at Ballatagi in Manvi taluk belonging to the reign of King Jayasimha II, is dated 1028 A.D. It is a damaged incomplete inscription which states that Somaladevi, the queen of Jayasimha II, gave land grants to the Vishnu temple in Ballanittige, constructed by Perggade Kakkappayya.

Unidentified Dynasty

A solitary inscription[56], found at Kolabalu in Sindhanuru taluk, does not name the King or the dynasty, but is dated 1030 A.D. It records a grant of land in Kolimbala (Kolabalu) by *tantrapala* (chief of the army) Siddhapayyanayaka, for the service of god Vishnu, for *dupa, dipa* and *mani* (priest), who was consecrated by Kavaramayya of Mosangi.

Table showing Vaishnava Temples and Images in Raichur District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Rashrakutas** Indra III 918 A.D.	Vishnu at Agrahara Diddigi	Kalabhatta and 108 people	*KUES:* VII, 42, pp. 414-415.
2.	**Chalukyas of Kalyana** Jayasimha II 1023 A.D.	Nadapraya of Piriya Mosangi (Narayana image)	King Jayasimha II	*Ibid.,* 32, pp. 395-96.
3.	-do- 1028.	Vishnu temple at Ballanittige	Somaladevi, queen of Jayasimha II	*Ibid.,* 81, pp. 300-301.
4.	**Unidentified Dynasty** Anonymous 1030 A.D.	Vishnu at Kolimbala	1. *tantrapala* Siddhapayyanayaka 2. Kavaramayya of Mosangi (?).	*Ibid.,* 31, pp. 394-395.

GULBARGA DISTRICT

In this district the three inscriptions found refer to three temples and images. One belongs to the period of the Chalukyas of Badami, another to the Rashtrakutas and the third to the Chalukyas of Kalyana.

The Chalukyas of Badami

The Mudhol copper plate[57], found at Mudhol in Mudhol taluk of Bijapur district, refers to a temple at Malkhed in Gulbarga district. It belongs to the reign of King Pugavarman and is dated 560 A.D. It is opined that Pugavarman and Kirtivarma I were one and the same, and that he was the eldest son of Pulakesi I[58]. It refers to a second gift, of land in the village Malakhetaka (modern Malkhed in Gulbarga district) for god Varahidevasvamin by prince Pugavarman. The gift was made by him for securing merit in this world as well as in the next. 'Varaha' is one of the *avatars* of Vishnu. This is the earliest epigraphical reference to the *Varaha* incarnation of Vishnu.

S. V. Padigar argues[59] that this record proves "that there was a temple of god Varaha in or near Malkhed. Because the grant was given for the second time, it may be easily surmised that the Varaha temple there existed considerably earlier than the date of the record i.e., before the mid 6th century A.D. Since the god is described as Varahidevasvamin, it is likely that an image of Varahi was also enshrined in the temple".

The Rashtrakutas

The inscription[60], found at Nidugunda in Chincholi taluk, belongs to the reign of King Akalavarsha (Krishna III) and is dated 939 A.D. It is engraved on a pillar in the present Navakoti Narayana temple at Nidugunda. This incomplete record offers very little details apart from the name of the ruler and the date on which it was issued. Several scholars[61] suggest that this temple of Vishnu may have been constructed during the Rashtrakuta period.

The Chalukyas of Kalyana

The inscription[62], found at Andeli in Jevargi taluk, is undated, and refers to the King as Ahavamalla, who is identified to be Somesvara I. It is assigned to

1050 A.D. It refers to a donation (probably land grant) made by the King Ahavamalladeva for temple of god Chennamadhava.

Table showing Vaishnava Temples and Images in Gulbarga District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Chalukyas of Badami** Pugavarman (Kirtivarma I) 560 A.D.	Varahidevasvamin temple at Malkhed	Prince Pugavarman (Kirtivarma, the eldest son of Pulikeshi I)	*EI* XXXII, pp.293-298.
2.	**Rashtrakutas** Krishna III 939 A.D.	Vishnu temple at Nidugunda	--	*ARIE.*, 1958-59, 'B'-634, p. 87.
3.	**Chalukyas of Kalyana** Somesvara I 1050 A.D.	Chennamadhava temple	King	Shivananda,V., (Ed), *Kannada Inscriptions from Hydrabad Karnataka Area of Nizam Dominion,* 3.

MYSORE DISTRICT

In this district ten inscriptions are found, and they refer to three temples and images of Vishnu. Of these, nine belong to the Cholas and the dynastic affiliation of one record cannot be ascertained.

The Cholas

Seven inscriptions refer to one temple and two inscriptions refer to another temple.

All the seven inscriptions are found engraved on different places in the Iravikulamanikka-Vinnagar-alvar temple at Tadimalingi in T. Narsipur taluk. Of

the seven inscriptions, the first four are undated and assigned to 1004 A.D., and to the reign of King Rajaraja I. The other three are assigned to the reign of the King Rajendra Chola Deva I. The earliest inscription[63] registers the sale of some land at the village Mayilangai by Vasava-*gamunda* and three others to Iravikulamanikka-Vinnagar-alvar (Vishnu) temple. In the last part of the inscription, there is a reference to the protection of this grant by Sri Vaishnavas. The second inscription[64] also records the sale of some land, made tax free, by the *Sabha* (some names of the members - Vikkaya, Madhavayya and Irugamaiyya) of Marudur (*Madeva-chchaturppedi-mangalam*) for the services of god Iravikulamanikka-Vinnagar-alvar of Mayilangai. This charity was also entrusted to the protection of Sri Vaishnavas. The third inscription[65] refers to a grant of land made tax free in Jananadapuram by the *nagarattar* (citizens) of Jananadapuram (Tadimalingi, Mayilangai) in Idainad for god Iravikulamanikka-Vinnagar-alagiya-manavalar. The fourth inscription[66] found on a pillar in the *mukhamantapa* of Janardana temple (Iravikulamanikka-Vinnagar-alvar) at Tadimalingi, refers to the gift of a pillar to this temple by Aditya-*gamunda* (son of Alagaiyan Vira-*gamundan* of Mogur). The fifth inscription[67] belongs to King Udaiyar Chola-Ganga (who is identified as the Chola King Rajendra-Chola Deva I) is assigned to 1015-16 A.D. It registers the gift of two *madais* (gold coins) for burning lamps when celebrating the Tiruvolakku festival for god Iravikulamanikka-Vinnagar-alvar by *dandanayaka* Panchavan-marayan. The gift was received by the *nagarattar* of Jananadapuram. Panchavan-marayan[68] is the name given to King Rajendra Chola Deva I, when he was yet a prince. The donor here may have been King Rajendra Chola Deva I. The sixth inscription[69] assigned to 1021-22 A.D., records a grant of gold by *senapati* (General of the army) Kuravan Ulagalandan (alias Rajendra Sola-jayamur-nadalvan). It was entrusted to the *nagarattar* of Jananadapuram who undertook to supply paddy daily out of

the interest of the gold, to the person rearing the flower garden of the temple of god Iravikulamanikka-Vinnagar-alvar at Mayilangi. The charity was placed under the protection of the Sri Vaishnavas. The seventh inscription[70] assigned to 1035-36 A.D. registers a gift of gold during the Panguni festival by Uttamasolavichchadiaraiyan, a subordinate of King Rajendra Chola I, for the maintenance of the worship of god Iravikulmanikka-Vinnagar-alvar at Tadimalingi. The gift was kept under the protection of Sri Vaishnavas.

A large number of patrons and a variety of gifts made to the temple of Iravikulamanikka-Vinnagar-alvar at Tadimalingi, an *agrahara*, stand testimony to the fame and popularity that this temple had attained. G. Kuppuram states[71] that during the period of construction of the Brahadeshvar temple at Tanjavur, Rajaraja I built and endowed a temple at Tadimalingi near Talakad which was called Iravikulamanikka-Vinnagar or Ravikulamanikya Vishnugriha. This confirms not only that the temple was constructed by Rajaraja I, but also that the appearance of Sri Vaishnavism in the Janardana temple at Mayilangai or Tadimalingi in Mysore district was long before the advent of Ramanuja in Karnataka. This temple is a genuine Chola edifice fully devoted to Vishnu and named after one of the titles (*Ravikulamanikya*) of Rajaraja I[72].

Four of the above mentioned inscriptions refer to the special responsibility entrusted to the Sri Vaishnavas. These are the earliest references from 1004 A.D. to 1036 A.D. to the vestiges of Sri Vaishnavas in Karnataka. These confirm the spread of Sri Vaishnavism in Karnataka and Tadimalingi happens to be one of the earliest centers where it thrived.

Two more inscriptions dated 1014 A.D. found at Marehalli in Malavalli taluk, refer to a temple of Rajasraya-Vinnagar. The first inscription[73] does not name the King, but from the date it is revealed that it belongs to the period of

King Rajendra Chola Deva I. It states that Basavayya, son of Puliyamayya of Ballur, made a land grant for maintaining a perpetual lamp in the temple of god Rajasraya-Vinnagar. The patron's social identity is not revealed. The second inscription[74] names the King and records the festival Tirunal of this deity annually held. It does not record any details about the patron or the grant. Both these inscriptions refer to the deity Rajasraya-Vinnagara, named after one of the titles (*Rajasraya*) of King Rajaraja I[75]. Now this is called Lakshmi-Narasimha temple or Narasimha temple[76]. It was established either by King Rajaraja I himself or by someone else in his honor.

Unidentified Dynasty

An inscription[77], found at Kalkunda in Nanjangud taluk, is assigned to c. 9 -10th century A.D. It refers to a land grant given by Duggayya of Edakolageri to the temple of Narayanasvami, probably located in Kalkunda. The details of the grant and the patron are not mentioned.

Table showing Vaishnava Temples and Images in Mysore District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Cholas** Rajaraja I 1004 A.D.	Iravikulamanikka -Vinnagar-alvar (named after one of the titles of Rajaraja I) at Mayilangai (Tadimalingi)	Vasava-*gamunda* and three other citizens	*EC.*, XIV, TN. 35-R; *Ibid.*,V (Rev.), TN. 230.
2.	-do-	-do-	*Sabha* of Marudur (*Madeva-chchaturppedi-mangalam*)	*Ibid.*, XIV, TN. 220; *Ibid.*, V (Rev.), TN. 227.
3.	-do-	-do-	*Nagarattar* (citizens) of Jananadapuram in	*Ibid.*, XIV,TN. 221;

			Idainad.	*Ibid.*, V (Rev.),TN.228.
4.	-do-	-do-	Aditya-*gamunda*	*Ibid.*, XIV,TN.218; *Ibid.*, V(Rev.),TN.234.
5.	-do- Rajendra Chola Deva I 1015-1016 A.D.	-do-	Panchavan-marayan (Name given to King Rajendra Chola I, when he was a prince).	*Ibid.*, XIV,TN.33; *Ibid.*, V(Rev.),TN.233.
6.	-do- 1021-1022 A.D.	-do-	*Senapati* Kuravan Ulagalandan.	*Ibid.*, XIV,TN. 34; *Ibid.*, V(Rev.),TN. 229.
7.	-do- 1035-1036 A.D.	-do-	Uttamasolavichchadi-araiyan Rajendra (a subordinate of the King)	*Ibid.*, XIV,TN. 219; *Ibid.*, V (Rev.), TN.232.
8.	-do- 1014 A.D.	Rajasraya-Vinnagar (named after one of the titles of Rajaraja I) at Marehalli	Basavayya (son of Puliyamayya of Ballur)	*Ibid.*, XIV, Ml.124; *Ibid.*, VII (Rev.) Ml.60.
9.	-do-	-do-	--	*Ibid.*, XIV, Ml.127; *Ibid.*, VII (Rev.)Ml.63.
10.	**Unidentified Dynasty** Anonymous c.9-10th century A.D.	Narayanasvami at Kalkunda	Duggayya of Edakolageri (?)	*Ibid.*, III, Nj. 143; *Ibid.*, (Rev.), Nj. 249.

HASSAN DISTRICT

Of the two inscriptions found in Hassan district, one belongs to the Gangas of Talakad and the other to the Kadambas of Banavasi.

The Gangas of Talakad

The copper plate inscription[78], now called Keregalur plates, found at Keregalur in Hassan taluk, belonging to the reign of King Madhava III, is undated. It records the establishment of a town called Sangamapura in Sendraka-Vishaya by the King. It also states that the King granted five villages in Vallavi province, twenty-two bronze vessels, a bull, two copper vessels, a metallic image of god Vishnu with several ornaments to twenty-two brahmanas after observing a *vrata*. The grant was made on *Purnima* of the Vaisakha month.

The Kadambas of Banavasi

The copper plate inscription[79] called Tagare plates found at Tagare in Belur taluk belonging to the reign of King Bhogivarma is undated. His reign period is dated between 606 A.D. and 610[80] A.D. It states that a certain *Periyadigal* made a land grant in Kiltivur below the tank in Kirukudalaru for god Vi [nna] r. As the invocatory verses in the inscription refer to Vishnu, god Vi [nna] r is Vishnu himself.

Table showing Vaishnava Temples and Images in Hassan District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Gangas of Talakad** Madhava III Undated (440-469A.D.).	Metallic image of Vishnu	King	*ASMAR* 1930, pp.114-124.
2.	**Kadambas of Banavasi** Bhogivarma Undated (606-610A.D.).	Vi [nna] r (Vishnu)	*Periyadigal* (?)	Gopal,B.R., *Corpus of Kadamba Inscriptions Vol.* 45.

SHIMOGA DISTRICT

Of the two inscriptions found in this district, one belongs to the Santaras and the other to the Chalukyas of Kalyana.

The Santaras

The inscription[81], found at Tagarti in Shikaripur taluk, belonging to the reign of King Nanni-Santara Annaladeva is dated 1027 A.D. It registers a land grant in Kudigere in Kodanad-30 of the Santalige-1000 by the King Nanni-Santara Annaladeva for god Narayana at Tagarti *agrahara.* This temple was constructed by Perbbarvva Madhavayya, son of Arasimayya, the *urodeya* (chief) of Tagarche (Tagarti).

The Chalukyas of Kalyana

The inscription[82] found at Belagave (Balligave) in Shikaripur taluk, belonging to the reign of King Trailokyamalladeva (Somesvara I) is dated 1048 A.D. It states that Nagavarma-Vibhu (a local chief) constructed a Vishnu-*nilaya* (temple) at the instance of *Raya,* probably Chamundaraya, the *mahamandalesvara* of Banavasi-12000.

Table showing Vaishnava Temples and Images in Shimoga District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Santaras** Nanni-Santara-Annaladeva 1027 A.D.	Narayana temple at Tagarti-*agrahara*	1. King, 2. Perbbarvva Madhavayya, the *urodeya* (constructed temple)	*EC* VII, Sk.53.
2.	**Chalukyas of Kalyana** Somesvara I 1048 A.D.	Vishnu-*nilaya* at Balligave	Vibhu Nagavarma (local officer)	*Ibid.*, 120.

CHITRADURGA DISTRICT

The Chalukyas of Kalyana

A solitary inscription[83], found at Kodaganur in Davanagere taluk, belongs to the reign of King Somesvara I and is dated 1048 A.D. It refers to a gift of a piece of land, a garden of betel-vines and an oil-mill donated for maintaining a perpetual lamp in the temple of Vishnu at Agrahara Kodaganur. The name of the donor is not specified.

Table showing a Vaishnava Temple in Chitradurga District

Sl. No.	Dynasty/ King/ Date	Temple	Patron	Reference
1.	**Chalukyas of Kalyana** Somesvara I 1048 A.D.	Vishnu temple at Agrahara Kodaganuru	--	*EC* XI, Dg.153.

Summary

1. District-wise availability of Inscriptions and Temples and Images

The study of sixty-three inscriptions reveals fifty-four Vaishnava temples and images. The district-wise distribution of the epigraphical records shows that Dharwad district records the highest number of temples and images (17) in 6 inscriptions, followed by 7 temples and images in 6 inscriptions of Bijapur district, 6 temples and images in 19 inscriptions of Bangalore district, 5 temples and images in 6 inscriptions of Bellary district, 4 temples and images in 4 inscriptions each of Kolar and Raichur districts, 3 temples and images in 3 inscriptions of Gulbarga district, 3 temples and images in 10 inscriptions of

Mysore district, 2 temples and images in 2 inscriptions each of Hassan and Shimoga districts and 1 temple in 1 inscription of Chitradurga district.

2. Dynastic Contribution

The study reveals not only lack of epigraphical evidence to Vaishnava temples and images but also monumental and sculptural evidence to Vaishnava sect during the Satavahana period in Karnataka. Certain epigraphs from Maharastra reveal the eulogy of Kings being compared to Rama and Kesava, which suggest that the worship of Vaishnava deities prevailed in the 2nd century A.D.

Though the study does not record any epigraphs of the Chutus regarding Vaishnava temples and images, the Chutu kings bore such names as Vinhukada Chutukulananda, Vishnuskanda and Vishnu-Rudra-Sivalananda, which suggest that Vaishnavism prevailed during their period.

The study records only one inscription of the Kadambas of Banavasi which is called Tagare plates of Bhogivarma (606-610A.D.). It refers to god Vi[nna]r, undoubtedly which means Vishnu. Some Kadamba records commence with an invocation to Vishnu and even offer praise to him. The earliest reference to Vishnu in the name Achyuta is found in the invocatory verses of Halmidi inscription of Kadambas of Banavasi dated c. 450 A.D. The epithet Achyuta for Vishnu is found for the first time in the inscriptions of Karnataka, and Vishnu is stated to have been embraced by Sri (Lakshmi). Some kings have been compared to Vishnu. Epigraphs also record Vaishnava names of patrons. It is opined[84] that King Mrigesavarma (c. 455 – 480 A.D.) erected a Vishnu temple in Banavasi.

Other than epigraphical evidence, the Kadamba period is rich in sculptural evidence. The sculptures of *Kevala Narasimha* are more in number and found at Halsi (Belgaum district), Sorab, Sagar and Kundali (Shimoga district), Siddapur,

Kumta, Honnavar and Karwar (North Kanara district), Udupi, Bantwal and Coondapur (South Kanara district) and Badami (Bijapur district). Different images of Vishnu are found at Banavasi, Siddapur and Honnavar, Hosa Sunkeri (North Kanara district) and Mahakuta (Bijapur district). A terracotta figure of Narasimha, belonging to this dynasty, has been found in Nilogal (Raichur district) [85]. Another sculpture of Vishnu as *Adimadhava* has been found at Banavasi[86].

A single inscription belongs to the period of the Gangas of Talakad. It is a copper plate inscription found at Keregalur in Hassan district of King Madhava III (440 – 469 A.D.). It records the grant of a metallic image of Vishnu to Brahmanas. Right from the beginning, various forms of Vishnu, were being worshipped by the Gangas, which the inscriptions and sculptures attest. Most of their inscriptions open with an invocation to god Padmanabha, and it is found introduced right from the 4th century A.D. Padmanabha is identified with Vishnu[87] and also with one of the 1008 names of the Tirthankara[88]. And to record, from this dynasty, only a few sculptures of Vishnu are found, and it is surprising that monumental evidence to Vishnu is hardly found.

Garuda was the *lanchana* of the Rashtrakutas, and the availability of 7 inscriptions shows that Vishnu worship was prevalent in their time. Of the 7 inscriptions, 2 each are found in Dharwad and Bijapur districts and 1 each in Raichur, Gulbarga and Bellary districts. The earliest record from Dharwad district refers to Ramanatha, and the second inscription refers to Biranarayana. Although both are undated, the first is assigned to 9-10th century A.D. and the second to 10th century A.D. The earliest record from Bijapur district is undated (878-914 A.D.) and refers to Hari, and the second record dated 965 A.D. refers to Narayana. The inscription from Raichur district, dated 918 A.D., the inscription

from Gulbarga district, dated 939 A.D. and the inscription from Bellary district, dated 967 A.D. - all refer to Vishnu. Of the 7 records, 4 clearly belong to the 10th century A.D. and the other three also can be assigned to 10th century A.D., which indicates that the worship of Vishnu was popular in the 10th century A.D. during the Rashtrakuta period.

Only 3 inscriptions of the Chalukyas of Badami are recorded. Of them, the earliest named Mudhol copper plate, dated 560 A.D., refers to the temple of god Varahidevasvamin at Malkhed in Gulbarga district. The other two from Bijapur district refer to Vishnu Cave (Cave III) in Badami. The earliest inscription dated 578 A.D. happens to be the first cave inscription of Hinduism in South India that mentions the date of scooping the cave. The other inscription which is undated is assigned to the same date.

Though only three records are found in the period of this study, many records of the Chalukyas of Badami offer invocation to the Varaha form of Vishnu. They believed that the *Varaha lanchana* was bestowed on them by Bhagavan Narayana himself. The inscriptions describe some Chalukya kings as devoted worshippers (*parama-bhagavata*) of Vishnu. The number of Vishnu temples directly attributable to their patronage is rather unimpressive. But in almost all the temples of the period, though many temples lack epigraphical evidence, sculptures of Vishnu are found.

Only three inscriptions of the Nolamba-Pallavas are recorded in this study. The earliest inscription dated 890 A.D. found at Avani, and the second inscription dated 988 A.D. found at Aralukote, are from Kolar district. The third inscription dated 1048 A.D. is found at Kalkamba in Bellary district. All the three records refer to Vishnu.

Only one inscription of the Santaras, found at Tagarti in Shimoga district is dated 1027 A.D. It refers to the temple of Narayana at Agrahara Tagarti.

A maximum number of inscriptions referring to Vaishnava temples and images are from Chola dynasty. Twenty-nine inscriptions refer to 9 Vaishnava temples and images found in Bangalore, Mysore and Kolar districts. Of the 9 inscriptions found in Mysore district, 7 are undated and assigned to the period between 1004-13 A.D. and 1035-36 A.D. They refer to the temple of Iravikulamanikka-Vinnagar-alvar at Agrahara Mayilangai (Tadimalingi). The other 2 inscriptions, both dated 1014 A.D., refer to Rajasraya-Vinnagar temple at Marehalli. Of the 19 inscriptions found in Bangalore district, 7 inscriptions, all dated 1007 A.D., refer to the temple of Jayangonda-Sola-Vinnagar-alvar at Nigarili-Solapuram (Malur). An inscription dated 1013 A.D. refers to the temple of Kundavai-Vinnagar-alvar at Agrahara Punganur (Honganur), and another dated 1020 A.D. which refers to god Krishna is also found at Punganur. Eight inscriptions dated between 1014 A.D. and 1050 A.D. refer to the temple of Appirameya-Vinnagar-alvar at Malur. An inscription dated 1034 A.D. refers to god Manaval-alvar at Malur. And another inscription, dated 1040 A.D., found at Kodipalya refers to the temple of god Sokkaperumal at Dombalur. A single inscription found at Uttanur in Kolar district, dated 1030 A.D., refers to the temple (*koyil*) of Karumanikkalvar. The study of 29 inscriptions reveals that, among the 9 temples of Vishnu, 7 were situated in *agraharas* (*chchaturppedi-mangalam*) and maximum grants were given by the *Sabhas* of different *chchaturppedi-mangalams*.

A number of inscriptions recording patrons and gifts made to the temples of Vishnu suggest that the worship of Vishnu was popular among the Cholas. It is interesting to note that the Cholas were the first to introduce Sri Vaishnavism

to Karnataka. The study reveals 5 inscriptions referring to Sri Vaishnavas, four from Mysore district and one from Bangalore district. Of the four inscriptions from Mysore, two are assigned to the period of Rajaraja I and the other two to the reign of Rajendra Chola Deva I. The earliest reference to Sri Vaishnavism is recorded in an inscription assigned to 1004 A.D., found at Tadimalingi in the temple of Iravikulamanikka-Vinnagar-alvar. The other three records of 1004 A.D., 1021-22 A.D. and 1035-36 A.D. also refer to the same temple. In Bangalore district, a single record dated 1014 A.D. found at Malur in Appirnmaya-Vinnagar-alvar temple, is the earliest reference to Sri Vaishnavism. These instances testify to the presence of Sri Vaishnavism in Southern Karnataka long before the advent of Ramanujacharya.

Thirteen inscriptions of the Chalukyas of Kalyana reveal 26 references to Vaishnava temples and images in 7 districts. These records are, however, more explicit about the status of Vishnu cult in the region they ruled. Except one record, the remaining 12 records belong to the period between 1012 A.D. and 1050 A.D. The earliest among them referring to Vishnu is dated 981 A.D. and is found at Kanchugarabelagallu in Bellary district. In Dharwad district, 4 inscriptions refer to 15 Vishnu temples and images. The earliest, dated 1012 A.D., refers to Narayana at Ummachige, the second, dated 1037 A.D., refers to *baraha-narayana* at Gadag, the third, dated 1038 A.D., refers to Narayana at Hulagur and the fourth, dated 1049 A.D., refers to Vishnu at Agrahara Pombulcha. In Bellary district, 2 inscriptions one dated 981 A.D. and the other dated 1047 A.D refer to a single temple of Vishnu at Agrahara Kanchugarabelagallu. In Raichur district, 2 inscriptions refer to two different temples and images. The earliest, dated 1023 A.D., refers to Nadapraya (Narayana) at Piriya Mosangi, and the second, dated 1028 A.D., refers to the temple of Vishnu at Ballanittige. In Bijapur district, 2 inscriptions refer to 4

temples and images. The earliest inscription, dated 1033 A.D., refers to Narasimha at Jalamantapa of Vijayapura, and the second, dated 1049 A.D., refers to the temples of Narayana, Vishnu and Hanuman at Sripura (Shirur). An inscription from Shimoga district, dated 1048 A.D., refers to Vishnu-*nilaya* at Balligave, an inscription from Chitradurga district, dated 1048 A.D., refers to Vishnu temple at Agrahara Kodaganur, and an inscription from Gulbarga district, dated 1050 A.D., refers to the temple of Chennamadhava.

The dynastic affiliation of five inscriptions cannot be ascertained, but they refer to 5 temples and images in four districts. In Bellary district, 2 inscriptions refer to 2 temples and images. The earliest inscription, dated 1031 A.D., refers to Narasimha in the Kalideva temple at Baguli (Bagali) and the second, dated 1032 A.D., found at the same place refers to Narasimha of Vithapura. An inscription from Kolar district, assigned to 900 A.D., refers to god Alala, an inscription from Mysore district, assigned to 9-10th century A.D., refers to Narayanasvami at Kalkunda, and an inscription from Raichur district, dated 1030 A.D., refers to Vishnu at Kolimbala.

3. Nomenclature

As many as 10 different names of Vishnu are recorded from the study of 63 inscriptions. The following table shows the names of Vishnu.

Sl. No	Names	References
1.	Vishnu	16
2.	Baraha-Narayana	12
3.	Narayana (Biranarayana)	8
4.	Narasimha	3

5.	Varahidevasvamin	1
6.	Alala (Varadaraja)	1
7.	Ramanatha	1
8.	Hari	1
9.	Krishna	1
10.	Chennamadhava	1
	Total	45

As many as 8 different names given to Vishnu temples are recorded from the Chola inscriptions. Most of them are named after the titles of the Chola kings. They are as follows:

Sl. No	Names	References
1.	Iravikulamanikka-Vinnagar-alvar	1
2.	Jayangonda-Sola Vinnagar-alvar	1
3.	Kundavai-Vinnagar-alvar	1
4.	Appirameya-Vinnagar-alvar	1
5.	Rajasraya-Vinnagar	1
6.	Karumanikkalvar	1
7.	Manavala-alvar (also called Jananada-Vinnagar-alvar)	1
8.	Sokkapperumal	1
	Total	8

A single reference to Hanuman, one of Vishnu's attendant deities is recorded.

The above list shows that among the different names and *avataras* of the god, the name Vishnu had a large number of temples established during the period of study; 16 out of the 54 temples and images are named after Vishnu. Maximum references (3) to Vishnu occur in Raichur and Bellary districts followed by 2 references each in Hassan, Bijapur and Kolar districts and one reference each in Gulbarga, Shimoga, Chitradurga and Dharwad districts. The earliest reference to Vishnu is recorded in an inscription of the Gangas of Talakad. It is found in Hassan district and dates back to 440-469 A.D. But the worship of Vishnu continues to be more popular in the mid 11th century A.D.

Next to Vishnu, *baraha-narayana* takes second place in the list with a single reference. It refers to 12 Narayanas, the first twelve *vyuhantaras* of the *chaturvimsati* forms of Vishnu, starting with Kesava, Narayana, Madhava, Govinda, Vishnu, Madhusudana, Trivikrama, Vamana, Sridhara, Hirshikesa, Padmanabha and Damodara[89]. Narayana *avatara* of Vishnu, finds eight references. They begin to appear from c. 9-10th century A.D. to the mid of 11th century A.D. Narayana is the name commonly used for Vishnu, and is the name under which he was first worshipped. Three references are found in Dharwad district, followed by 2 in Bijapur and one each in Mysore, Raichur and Shimoga districts. The earliest reference to Narayana is found in an inscription of the Rashtrakutas, dated 965 A.D., from Bijapur district. Among the eight inscriptions, five dated between 1012 A.D. and 1049 A.D. belong to the Chalukyas of Kalyana.

Narasimha (Man-lion) is the fourth *avatara* in the *Dasavataras* of Vishnu. It finds 3 instances, 2 from Bellary and 1 from Bijapur districts. The earliest reference is recorded in an inscription, dated 1031 A.D., assigned to an

unidentified dynasty, and the latest dates back to 1033 A.D. found in an inscription of the Chalukyas of Kalyana from Bijapur district.

A single inscription of the Chalukyas of Badami, dated 560 A.D., refers to Varahidevasvamin. *Varaha* is the third *avatara* in the *Dasavataras* of Vishnu. It is the earliest so far known temple of Lord of Varahi in Karnataka. This perhaps is, the only instance of a King (Pugavarman or Kirtivarma I) of the Chalukya of Badami making a grant for a temple of Varaha, though Varaha's pauranic popularity is witnessed in two Vaishnava caves at Badami. Varahidevasvamin can be interpreted as the Supreme (*swami*) Lord (*deva*) of goddess Varahi (the consort of Varaha). It is interesting to note that the worship of *Saptamatrakas* - in which Varahi has a place - was popular in the early half of the first millennium A.D. in and around Karnataka.

Vishnu is named Alala in Tamil who is Varadaraja. An inscription assigned to c. 900 A.D. names it. The record, though assigned to an unidentified dynasty, could possibly belong to the Cholas.

Rama, the seventh *avatara* among the *Dasavataras* of Vishnu, finds a single reference as Ramanatha. It is recorded in an inscription of the Rashtrakutas found in Dharwad district and assigned to a date between 878 A.D. and 914 A.D.

Hari, the eleventh form in the second 12 *vyuhantaras* of *chatuvimsati* forms of Vishnu, finds a single reference in an inscription of the Rashtrakutas. It is from Bijapur district and assigned to a date between 878 A.D. and 914 A.D.

In the records of the Cholas, Vishnu finds 8 different typical Chola names. Four inscriptions of Rajaraja I and three inscriptions of Rajendra Chola Deva I found in Mysore district name Vishnu as Iravikulamanikka-Vinnagar-alvar. Vishnu gets this name after one of the titles of Rajaraja I.

Seven inscriptions dated 1007 A.D., from Bangalore district, four belonging to Rajaraja I and three belonging to Rajendra Chola Deva I, name Vishnu as Jayangonda-Sola-Vinnagar-alvar after one of the titles of King Rajaraja I.

Vishnu is named Kundavai-Vinnagar-alvar in an inscription dated 1013 A.D. from Bangalore district, after Kundavai, sister of Rajaraja I.

Vishnu finds the name Appirameya-Vinnagar-alvar after the general Aprameya of Rajaraja I, in eight inscriptions from Bangalore district. These inscriptions issued under Rajendra Chola Deva I are dated between 1014 A.D. and 1050 A.D.

Two inscriptions from Mysore district issued under Rajendra Chola Deva I, both dated 1014 A.D., name Vishnu as Rajasraya-Vinnagar after one of the titles of King Rajaraja I.

There is a stray reference to Vishnu as Krishna, the last form in the second twelve *vyuhantaras* of the *chaturvimsati* forms. This appears to be the earliest reference to Krishna in the records of Karnataka, but it occurs in a Tamil/Chola record issued in 1020 A.D. under the reign of Rajendra Chola Deva I, found in Bangalore district.

Vishnu is named Karumanikkalvar in an inscription of Rajendra Chola Deva I, dated 1030 A.D., from Kolar district. The temple probably was named after a Vaishnava saint. And of the two inscriptions of the same king, from Bangalore district, one dated 1034 A.D. names Vishnu as Manaval-alvar, and another dated 1040 A.D. names Vishnu as Sokkappermal.

The only and the earliest reference to Hanuman is recorded in the study from an inscription of the Chalukyas of Kalyana. It is from Bijapur district, dated 1049 A.D. and issued under the reign of Somesvara I. In the epic Ramayana,

Hanuman appears as a companion and doughty supporter of Rama. He is usually worshipped as a minor god attending on Rama (Vishnu). He is worshipped as an independent deity. Another opinion of Hanuman is that he was the son of Siva[90].

A single reference to Vishnu as Chennamadhava is recorded in an inscription of the Chalukyas of Kalyana from Gulbarga district. It is dated 1050 A.D. and issued under the reign of Somesvara I. 'Madhava' is the third form in the first twelve *vyuhantaras* of the *chaturvimsati* forms of Vishnu[91].

The study of different names of Vishnu helps to conclude that Vishnu was also worshipped in some of the *vibhavas* or *avataras* (*dasavataras*) and in some of the *chaturvimsati* forms (first and second *vyuhantaras*). Even the attendant deity, Hanuman, finds worship.

4. Earliest and Last Reference to a Temple and an Image of Vishnu

The earliest reference to the worship of Vishnu is recorded in an inscription of the Gangas of Talakad, belonging to the reign of King Madhava III. It is an undated record but assigned to the reign of the king, i. e., 440-469 A.D. It is found at Keregalur in Hassan district and refers to a metallic image of Vishnu that was worshipped by the king and donated to Brahmanas after observing a certain vow (*vrata*). The last reference to Vishnu is recorded in an inscription of the Chalukyas of Kalyana, belonging to the reign of King Somesvara I. It is found at Andeli in Gulbarga district and is dated 1050 A.D. It refers to the temple of Chennamadhava.

5. Century-wise Distribution of Inscriptions and Temples and Images.

The study of 63 inscriptions reveals 54 references to the worship of Vishnu from 5th century A.D. to 1050 A.D.

Century	Total inscriptions	No of Temples and Images
5th century A.D.	1	1
6th century A.D.	3	2
7th century A.D.	1	1
8th century A.D.	Nil	Nil
9th century A.D.	2	2
9-10th century A.D.	3	3
10th century A.D.	7	7
to 1050 A.D.	46	38
Total	63	54

The chart shows that least reference to the worship Vishnu occurs in the 5th and 7th centuries with hardly one reference each. In the 6th century A.D. three inscriptions refer to two temples, whereas no reference is recorded in the 8th century A.D. From the 9th century A.D., the number of references improves from two to three in 9-10th century A.D. and to seven references in 10th century A.D. And then forty-six inscriptions refer to thirty-eight temples and images during the first half of the 11th century A.D. This reveals that not only the worship of Vishnu was prevalent but also popular as noted in the number of temples dedicated to him.

6. Patrons

The study of 63 inscriptions reveals 6 classes of patrons who had provided their patronage for the installation, construction and maintenance of Vaishnava temples and images. They are as follows:

Sl. No	Classes of Patrons	References
1.	Religious men (including *brahmanas, nambiyar, aivadambru,* 104 *mahajanas,* 108 *mahajanas* and *Sabhas* of *chchaturppedi-mangalams*)	15
2.	Royal family	10
3.	Middle level bureaucracy (including *pergade, gavunda/gamunda*)	10
4.	Individuals	10
5.	High nobility (including *senadhipati, mahamandalesvara, mahasamanta,* administrator)	8
6.	Merchants (*settis*)	2
	Total	55

In terms of patronage, it can be noticed that the religious men extended maximum patronage to Vaishnava temples. Here, this is worth noticing as the religious men not only included Brahmanas (*mahajanas*) but also the *sabhas* of

differenct *chchaturppedi-mangalams* (as recorded in Chola inscriptions). This has been followed by royal family, middle level bureaucracy and individuals whose social identity is not specified in the records. The fifth place is taken by high nobility followed by merchants who seem to have contributed the least.

A worth mentioning point about the patrons is of their eclectic attitude towards different faiths. The patrons found in the inscriptions were not only Vaishnavas but also Bhagavatas and Sri Vaishnavas.

7. Motivation

From the study of 63 inscriptions, seven inscriptions reveal motivation for the installation, construction and maintenance of temples, including grants given to them. The Keregalur plates of Gangas of Talakad belonging to King Madhava III (440-469 A.D.) from Hassan district states that the king donated a metallic image of Vishnu to twenty-two brahmanas. The motivation for the donation appears to be the fulfillment of a vow (*vrata*) observed by the king.

Two inscriptions of the Chalukyas of Badami, from Bijapur district, state the motivation. The earliest, dated 560 A.D., of King Pugavarman (Kirtivarma I) states that a gift of land was made by him to Varahidevasvamin at Malkhed for earning merit in this world as well as in the next. The second one, dated 578 A.D., of the same king states that his younger brother Mangalesa, after getting a cave temple excavated for Vishnu, wished that the accumulation of the religious merit might go to his elder brother Kirtivarma I.

An inscription of the Nolamba Pallavas, dated 890 A.D., belonging to King Vira-Mahendra-Nolmbadhiraja from Kolar district, states that the queen Divabbarasi established the Agrahara Polalchora-mangala in memory of her late

husband Polalchora II, and also built a temple for Vishnu (*Mukunda-bhavana*) in memory of her deceased son.

An inscription from Bellary district, belonging to the Rashtrakuta King Khottiga, dated 967 A.D., states that the patron Gadadhara installed the image of Vishnu along with other gods of Hindu pantheon so that his parents attain heavenly abode.

Two inscriptions of the Cholas from Bangalore district mention the following motivation for temple construction. The earliest inscription, dated 1013 A.D., of King Rajendra Chola Deva I states that Kundavai-Vinnagar-alvar temple at Punganur was established by the King Rajaraja I in memory of his pious sister Kundavai. Another temple, named Appriameya-Vinnagar-alvar at Malur, has eight inscriptions to its credit. It is found that the temple was named after a general Aprameya of King Rajaraja I. It was constructed between 1004 A.D. and 1006 A.D. in commemoration of the expulsion of the Gangas of Talakad by the general.

An inscription of the Chalukyas of Kalyana, found in Shimoga district, dated 1048 A.D., of King Somesvara I states that Nagavarma-Vibhu (local chief) constructed a Vishnu-nilaya at the instances of *Raya,* probably Chamundaraya, the *mahamandalesvara* of Banavasi-12000.

8. Grants

Among all various types of grants made, the frequency of land grants is higher in comparison with that of other grants.

A rare kind of grant is recorded in an inscription of the Gangas of Talakad, of King Madhava III (440-469 A.D.) from Hassan district. It records that the

King granted five villages, twenty-two bronze vessels, a bull, two copper vessels and a metallic image of god Vishnu with several ornaments to twenty-two brahmanas, in order to fulfill the observance of a vow (*vrata*).

A noteworthy fact of the Cholas is that, compared to other dynasties, they were very generous in making huge land grants to temples.

9. Vishnu Temples in Agraharas

An interesting point to note is that a number of temples dedicated to Vishnu were located in *agraharas*. Of the sixty-three inscriptions recorded in the study, twelve of them refer to Vishnu temples situated in *agraharas*.

10. Satra attached to Vishnu Cave and Temple

As early as 578 A.D., reference to a *satra* attached to the Vaishnava Cave (Cave III) at Badami is recorded in the inscription belonging to King Kirtivarma I of the Chalukyas of Badami. An inscription from Dharwad district belonging to King Somesvara I of the Chalukyas of Kalyana, dated 1049 A.D., records that Brahmana Jakkimayya constructed a *satra-sala* attached to the Vishnu temple in Agrahara Pombulcha (Hombal).

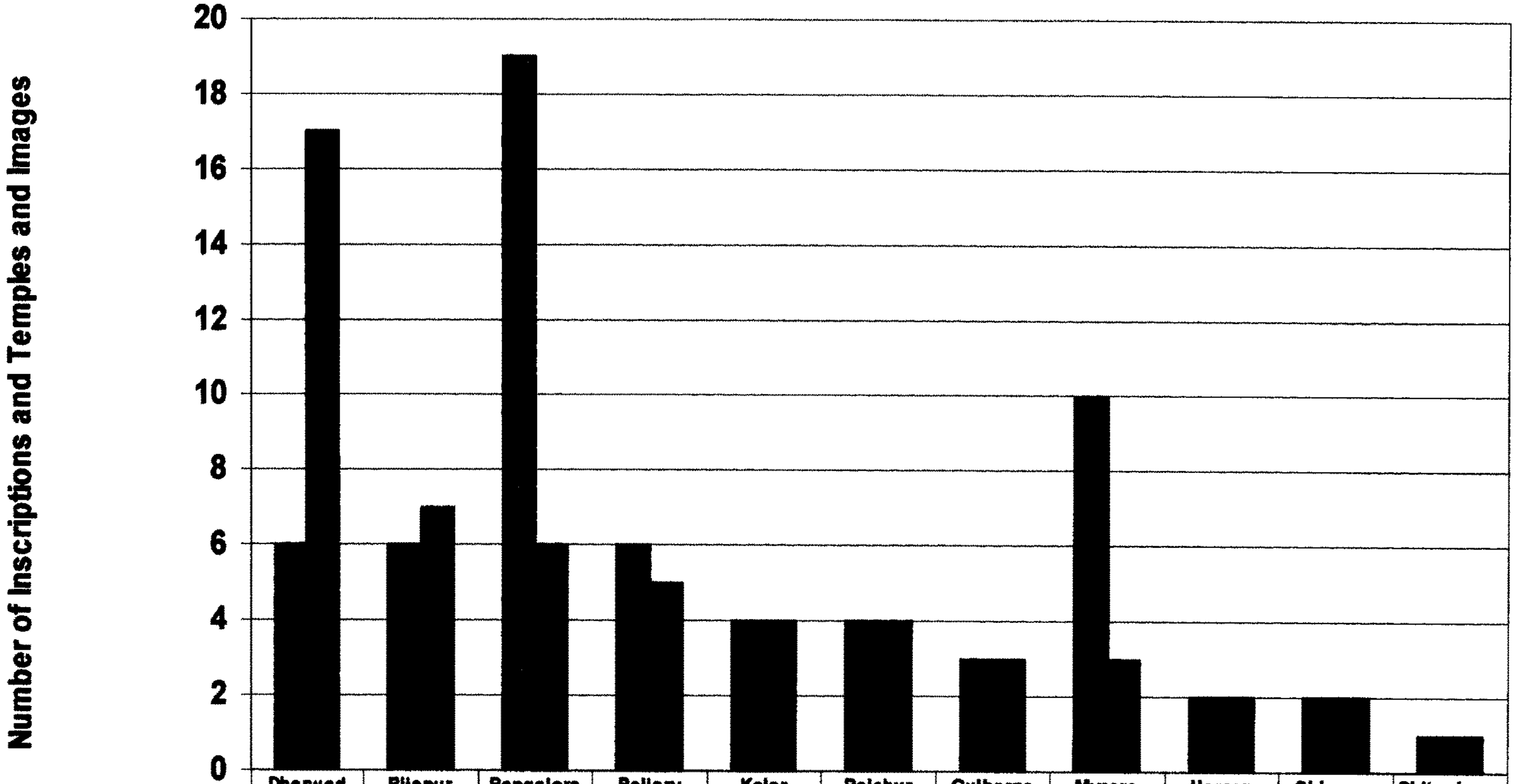
11. Matha attached to a Vishnu Temple

The study records a single reference to a *matha* attached to the temple of god Chennamadhava. It is recorded in an inscription belonging to King Somesvara I of the Chalukyas of Kalyana, which is found at Andeli in Gulbarga district and assigned to 1050 A.D. It also makes a reference to *panchamatha*.

12. Vishnu Worshipped along with other Gods

Though the study records independent temples dedicated to the worship of Vishnu, it also records Vishnu being worshipped along with other gods of Hindu pantheon. An inscription of the Rashtrakuta King Khottiga, dated 967 A.D., found in Bellary district records that the patron Gadadhara installed the image of Vishnu along with the images of Mahesvara, Brahma, Surya, Parvati and Vinayaka at Kolagallu. Another inscription dated 1031 A.D. found at Baguli, whose dynastic affiliation cannot be ascertained, records that a land grant was made to god Narasimha in the Kalideva temple at Baguli (*Harischandra-dattiya-piriya-agrahara*).

The following graphic representation shows the total number of Inscriptions and Temples and Images belonging to Vaishnavism



	Dharwad	Bijapur	Bangalore	Bellary	Kolar	Raichur	Gulbarga	Mysore	Hassan	Shimoga	Chitradurga
■ Inscriptions	6	6	19	6	4	4	3	10	2	2	1
■ Temples and Images	17	7	6	5	4	4	3	3	2	2	1

Foot Notes

1. *SII* XI, pt-i, 30.
2. Kalaburgi, M. M., *DJSS*, 15, p. 37.
3. *EI* XX, pp. 64ff.
4. Padigar, Shrinivas V., *Vishnu Cult in Karnataka*, p. 102.
5. *EI* XIX, pp. 217ff: *SII* XI, pt-i, 72.
6. Padigar, *op. cit.,* p. 103.
7. *EI* XVI, pp. 332ff.
8. *SII* XI, pt-i, 84.
9. *IA* III, pp, 305-306; *KI* V, 1.
10. *IA* X, pp. 59-60.
11. Annigeri, A. M. and Joshi, B. R., *The Descriptive Lists of Stone and Copper Plate Inscriptions examined by Kannada Research Institute*, 1940-41 to 1942-43, 2, p. 27.
12. *SII* XI, pt-i, 40.
13. Padigar, *op. cit.*, p. 82.
14. *Ibid.,* XVIII, 51.
15. *Ibid* ., 85.
16. *EC* IX, Cp.128.
17. *ASMARS:* Vol. II, S. Settar (Ed.), p. 127.
18. *EC* IX, Cp. 130.
19. *Ibid.*, 131.
20. *Ibid.*, 132.
21. *Ibid.*, 127.
22. *Ibid.*, 129.
23. *Ibid.*, 133.
24. *Ibid.*, Cp.42a and 43.

25. Kuppuram, G., *Imperial Colas in Karnataka: A Critical Study*, p. 169.

26. *ASMAR* 1942, pp. 124-125.

27. *EC* IX, Cp.88c.

28. *ASMAR* 1942, pp. 114-115.

29. *Ibid.,* pp. 116-117.

30. *Ibid.*, p. 119.

31. *Ibid.,* p. 115.

32. *EC* IX, Cp. 94a.

33. *Ibid.*, 94c.

34. *Ibid.*, 95a.

35. Kuppuram, G., *op. cit.*, p. 168.

36. *EC* IX, Cp.95.

37. *Ibid.,* V (Rev.), TN. 68.

38. *Ibid.*, IX, Cp. 62a.

39. Kuppuram, G., *op. cit.*, p. 185.

40. Jouveau-Dubreuil, G., *Iconography of Southern India*, p. 57.

41. *EI* XXI, pp. 260ff.

42. *SII* IX, pt-i, 74; *KUES*: I, 38, p. 116.

43. Krishnamurthy, M. S., *The Nolambas*, p. 125.

44. *SII* IX, pt-i, 105.

45. *Ibid.*, 44.

46. *Ibid.,* XVII, 93.

47. *Ibid.*, 92.

48. *EC* X, Mb. 38.

49. *Ibid.*, Sp.7.

50. *Ibid.*, Mb.120.

51. *Ibid.*, Kl.23.

52. *KUES:* VII, 42, pp. 414-415.

53. Devarakonda Reddy., *Itihasa Darshana*, Vol. 14, p. 42.

54.*KUES:* VII, 32, pp. 395-96.

55. *Ibid.,* 81, pp. 300-301.

56. *Ibid.,* 31, pp. 394-395.

57. *EI* XXXII, pp. 293-298.

58. Ramesh, K. V., *Chalukyas of Vatapi*, pp. 45-46.

59. Padigar, *op. cit.*, p. 57.

60. *ARIE* 1958-59, 'B'-634, p. 89.

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64. *Ibid.*, 220; *Ibid.*, 227.

65. *Ibid.*, 221; *Ibid.*, 228.

66. *Ibid.*, 218; *Ibid.*, 234.

67. *Ibid.*, 33 R; *Ibid.*, 233.

68. *Ibid.*, V (Rev.), Intro, p. XC.

69. *Ibid.*, XIV, TN.34; *Ibid.*, V (Rev.), TN.229.

70. *Ibid.*, 219 ; *Ibid.*, 232.

71. Kuppuram, G., *op. cit.*, p. 137.

72.*Ibid.*, Intro, p. lxxxix.

73. *EC.*, XIV, Intro., p. 16.

74. *Ibid.*, Ml.124; *EC* VII (Rev.), Ml.60.

75. *Ibid.*, 127; *Ibid.*, 63.

76. Kuppuram, G., *op. cit.*, p. 169.

77. *EC* III, Nj. 143; *EC* III (Rev.), Nj. 249.

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79. Gopal, B. R., *Corpus of Kadamba Inscriptions* Vol. I, 45.

80. *Ibid.*, Intro., p. XXVII.

81. *EC* VII, Sk.53.

82. *Ibid.*, 120.

83. *Ibid.*, XI, Dg.153.

84. Padigar, *op. cit.*, p. 7.

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CHAPTER IV

SAKTI TEMPLES AND IMAGES

Saktism or Cult of Mother-Worship is as old as civilization in India. The word 'Sakti' means 'Energy'. It is conceived as the active principle in the Universe, which is also the cause of the whole creation and is personified as Goddess. In the *Rigveda*, a goddess named Aditi is not only depicted as Mother Goddess but also as an emblem of the divine spirit. Devisukta of the *Rigveda* is the primary source of Sakti worship. In Hinduism the worship of Mother-Goddess is a wide spread religious phenomenon.

In the survey of epigraphical records, about fifty-three inscriptions have been found which throw light on construction of temples and consecration of the images of goddesses. They also mention the grants made over for the maintenance of the temples. The following table gives a picture of the distribution of Sakti temples and images in different parts of Karnataka.

District-wise distribution of Sakti Temples and Images

Sl. No.	Districts	Inscriptions	Temples and Images
1.	Mysore	8	8
2.	Bangalore	8	8
3.	Bijapur	4	6
4.	Kolar	12	5
5.	Bellary	5	5
6.	South Kanara	5	4
7.	Dharwad	4	4
8.	Shimoga	2	2

9.	Kadur	2	2
10.	Raichur	1	1
11.	Gulbarga	1	1
12.	Hassan	1	1
		53	47

MYSORE DISTRICT

This district records a maximum number of temples built for goddesses in Karnataka before 1050 A.D. There are totally eight inscriptions, of which one belongs to the Rashtrakutas, four to the Gangas of Talakad, two to the Cholas and one to an unidentified dynasty.

The Rashtrakutas

A solitary record[1] found at Tiptur (a copper plate found in Tumkur district), dated 782 A.D. belongs to the reign of King Dhruva I. It states that a Brahmana by name Madhava (also named Brahmavira Vallabha) who was an administrator installed the image of goddess Bhagavati in the *rajasale* (civil structure) at Talavanapura (Talakad) and made a grant of village Gottemadi. Bhagavati is a gracious aspect of Parvati[2], consort of Siva.

The Gangas of Talakad

An undated inscription found at Varuna in Mysore taluk records that a feudatory ruler, son of Ela Aratti, constructed a temple for goddess Bhagavati and made a land grant to it. The record is assigned to c. 8th century A.D. as the Aratti feudatory chiefs were under the over lordship of the Gangas of Talakad[3].

The second inscription[4] of the Gangas found at Marase in Mysore taluk is assigned to the 8 - 9th century A.D. It refers to Bijayita (Vijayaditya), apparently brother of King Sivamara II) who installed an image of the goddess Bhagavati in the village Mariyase (modern Marase). It further states that the village headman, Permadi-*gavunda*, along with a thousand inhabitants (*Sasirvaru*) of the village and a royal accountant (*Srikarana*) made a land grant for the services and maintenance of this deity. A third inscription[5] (copper plate) of the period of King Marasimha II found at Kadaluru in Mysore taluk, dated 962 A.D., makes a reference to the mound of Bhagavati, apparently where this deity had been installed. The reference to this deity occurs while describing the boundaries of the gift village made to the Jinalaya constructed by the mother of King Marasimha II. The fourth inscription[6] of the reign of King Permanadi (Rachamalla IV), found at Dodda Homma in Nanjanagud taluk, dated 977 A.D., records a gift of land, free of taxes, made jointly by Ayyappa-*gavunda* and other twelve of the village Piriyama Homma to goddess Bhagavati and two other deities.

The Cholas

The earliest inscription[7] found at Sottiyur in Nanjanagud taluk belonging to the reign of King Rajendra Chola Deva I, which refers to the goddess is dated in 1015-16 A.D. It records a land grant made by Tevanadu-Velan and Munchadi-Ariyamchimma, two officers, to goddess Durggaiyar in the temple of Stavinnar at Sottiyur, after purchasing it from the local *sabha*. Goddess Durga is one of the forms of goddess Parvati[8]. The second inscription[9] belonging to the same king, found at Tadimalingi in T. Narasipur taluk, is dated 1035-36 A.D. It states that a subordinate of King by name Uttamasolavichchadi-araiyan, made a gift of gold to the goddess Nambiratti and to god Iravikulamanikk-Vinnagar-alvar at

Jananathapuram in Idainad of Gangaikondasola-valanad in Mudigonda-Solamandalam (modern Tadimalingi). Goddess Nambiratti is a Vaishnavite goddess (Lakshmi) and was probably installed in this Vishnu temple.

Unidentified Dynasty

An inscription[10] found at Kuppa in Gundlupete taluk, is dated 1020 A.D. It records a land grant to goddess Bhagavati at Kuppa by a merchant community (named *Elapattar samaya*).

Table showing Sakti Temples and Images in Mysore District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Rashtrakuta** Dhruva I 782 A.D.	Bhagavati at Talavanapura	Brahmana Madhava (an administrator)	*ARIE* 1968-69, 'A', 12, p. 22.
2.	**Gangas of Talakad** Aratti (feudatory ruler) c. 8th century A.D.	Bhagavati	Aratti (feudatory ruler)	*Itihasa Darshana*, Vol. 10, pp. 252-254.
3.	-do- Bijayita (Vijayaditya) c. 8-9th century A.D.	Bhagavati at Mariyase	1.Bijayita (royal kin) 2.Permadi-*gavunda* along with thousand inhabitants, 3.Srikarana (royal accountant)	*ASMAR* 1929, pp. 105ff; *EC* V, (Rev.), My. 186.
4.	-do- Marasimha II 962 A.D.	Bhagavati	--	*EI* XXXVI, pp. 97ff.
5.	-do-	Bhagavati	Ayyappa-	*EC* III, Nj. 183.

	Rachamalla IV 977 A.D.		*gavunda* along with twelve citizens	
6.	**Cholas** Rajendra Chola Deva I 1015-16 A.D.	Durggaiyar (Durga) in the temple of Stavinnar at Sottiyur.	Tevanadu-Velan and Munchadi-Ariyamchimma (Officers).	*Ibid.*, 160.
7.	-do- 1035-36 A.D.	Goddess Nambiratti at Jananathapuram.	Uttamasola Vichchadiaraiyn (King's subordinate).	*Ibid.*, XIV, , TN. 219.
8.	**Unidentified Dynasty** Anonymous 1020 A.D.	Bhagavati at Kuppa	Merchant community (*Elpattara-samaya*).	*Itihasa Darshana*, Vol. 7, pp. 239ff.

BANGALORE DISTRICT

Eight inscriptions referring to Sakti worship have been found in Bangalore district; two of them belong to the Gangas of Talakad, two to the Nolamba-Pallavas and four to the Cholas.

The Gangas of Talakad

The earliest inscription found at Hebbal in Bangalore taluk, is assigned to c. 7-8th century A.D. on paleographical grounds. It is a damaged inscription engraved on the pedestal of the image of Durga. It records a grant given, but it is difficult to make out the donor as the record is damaged. It does not refer to the ruling dynasty or King. It has been suggested that the images of goddess Durga are generally found in forests and near water sources in the kingdom of the Gangas of Talakad and, if we go by this, the image of Durga can be placed in

their period[11]. The second inscription[12] found at Manne in Nelamangala taluk issued under the King Rajamalla I (Rachmalla I) is dated 828 A.D. It registers a grant made by the king in response to an appeal made by prince Mahendra, who had built a temple for goddess Kiltabal-Eretti-bhatari (goddess with the drawn-sword) [13] at Doddavadi.

The Nolamba Pallavas

The earliest inscription[14] found at Bidaluru in Bangalore taluk is dated 949 A.D. The name of the king is not found but on the basis of the date it is suggested to be King Iriva Nolamba I Dilipa[15]. It records a land grant by Eramma-*gavunda* to the Begupura (T. Beguru) Goravara *matha* of the goddess. This goddess is suggested to be Chamundesvari[16]. The second inscription[17] found at Bidaluru is dated 955 A.D. The name of the king is not found, but it belongs to Iriva Nolamba I Dilipa. It refers to a land grant made by Mallamatya, *nalgavunda* Chalattarasa, Ganga-*gamunda* and others, to the god at Bidaluru (probably *Saptamatrkas*).

The Cholas

The earliest inscription[18] found at Malurpatna in Channapatna taluk issued under the reign of King Rajendra Chola Deva I, is dated 1014 A.D. The name of the patron is effaced in the record but from the available portion of the inscription it has been inferred that this patron who had hailed from Mudigonda-solamandalam, made a land grant for the service of goddess Durkeyar (Durga). The second inscription[19] found at Alur in Nelamangala taluk, issued under the same king, dated 1038 A.D., records a land grant made jointly by members of different professions coming from different places, such as Manikka-*chetti* of Vanapuram, inhabitants of Kukkanur-nadu, Rajendrasola-*gamunda* of

Vinnamangalam, and some other Gamunda of the Nadu (?) to the goddess Chamundesvari. The third inscription[20] found at Kadagodi in Hoskote taluk, issued under the King Rajendra Chola Deva I, dated 1043 A.D., is somewhat unique, because it refers to the village Gavunda- Rajaraja Velan who got a tank built with three sluices, with the images of Duggai (Durga), Kettirapalar (Kshetrapala) and Ganavatiyar (Ganapati) installed in these sluices. He also gave a land grant for the services of these deities. The fourth inscription[21], found at Ganjavarapalli in Devanahalli taluk, issued under King Rajadhiraja I, dated 1046 A.D., records a grant made during the annual festival of the goddess by the members of the village assembly. The name of the goddess is not specified.

Table showing Sakti Temples and Images in Bangalore District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Gangas of Talakad** King (?) c.7–8th century A.D.	Durgikallu at Doddavadi (Image of Durga).	--	*KSPP* Vol. 73, (1), pp.107-111.
2.	-do- Rajamalla I (Rachmalla I) 828 A.D.	Kiltabal-Eretti-bhatari (goddess with the drawn-sword) at Doddavadi.	Prince Mahendra and King Rajamalla I	*ASMARS:* Vol. III, S. Settar (Ed.), pp. 32ff.
3.	**Nolamba-Pallavas** Iriva Nolamba I Dilipa 949 A.D.	Devi temple at Beguru (Chamundesvari)	Eramma-*gavunda*	*Itihasa Darshana,* Vol. 14, p.28.
4.	-do- 955 A.D.	God (probably *Saptamatrkas*)	1.Mallamatya 2.Nal-*gavunda* 3.Chalattarasa 4.Ganga-*gamunda* and	*Ibid.,* p. 29ff.

			others	
5.	**Cholas** Rajendra Chola Deva I 1014 A.D.	Durkeyar (Durga)	--	*EC* IX, Cp. 88.
6.	-do- 1038 A.D.	Chamundesvari	1.Manikka-*chetti* 2.Inhabitants of Kukkanur Nadu 3.Rajendrasola-*gamunda*	*Ibid.,* Nl.7 a.
7.	-do- 1043 A.D.	Duggai (Durga)	Gavunda-Rajaraja Velan	*Ibid.,*Ht. 142.
8.	-do- Rajadhiraja I 1046 A.D.	Goddess (name not found)	Members of the village assembly.	*Ibid.,* Dv. 75.

BIJAPUR DISTRICT

Of the four inscriptions relating to Sakti worship, two are assigned to the Chalukyas of Badami while one each belongs to the period of Rashtrakutas and the Chalukyas of Kalyana.

The Chalukyas of Badami

The earliest inscription[22], found at Badami in Badami taluk, is undated. But on paleographical grounds, it is assigned to c. 7 -8th century A.D. It refers to Chandrakirti-bhatta who got an image of goddess Durga carved. The second inscription[23] found at Aihole in Hungund taluk, is also undated, but on paleographical grounds, it is assigned to c. 8th century A.D. This record, engraved on a beam in the Gaudargudi at Aihole, registers a grant given by 500-*mahajanas*, 8 *nagaras* (merchants) and 120 *uralis* (officials of village) of

Aryapura (Aihole) to the temple of goddess Durga Bhagavati. Scholars suggest that this temple might have been built at the beginning of the 8th century A.D.[24]

The Rashtrakutas

An inscription[25] found at Lokapura in Mudhol taluk, issued under the King Krishna II (878-914 A.D.) is undated. It records that Lokate, a Chellaketana feudatory chief under Krishna II, established a temple for Lokamahesvari. Mahesvari refers to Parvati, but here she takes the name Lokamahesvari, probably after the feudatory Lokate.

The Chalukyas of Kalyana

The inscription[26] found at Shirur in Bagalkot taluk, belonging to the reign of King Somesvara I is dated 1049 A.D. It records a cash grant given by an administrator named Prabhu Marasinghadeva for the services of Chandi, Durga, Saraswati and other deities. Goddess Chandi[27] is one of the fiercest forms of goddess Mahisasuramardini; she is also mentioned as one of the Navadurgis.

Table showing Sakti Temples and Images in Bijapur District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Chalukyas of Badami** King (?) c.7-8th century A.D.	Durga	Chandrakirti-bhatta	*SII* XV, 405.
2.	-do- c. 8th century A.D.	Durga Bhagavati at Aihole	1. 500 *mahajanas* 2. 8 *nagaras* 3. 8 uralis.	*Ibid.*, 463.

3.	**Rashtrakutas** Krishna II Undated (878-914 A.D.).	Lokamahesvari at Lokapura	Lokate, a Chellaketana feudatory.	Annigeri, A. M., and Joshi, B. R., *TDLSCI by KRI:* 1940-41 to 1942-43, p. 27.
4.	**Chalukyas of Kalyana** Somesvara I 1049 A.D.	Chandi, Durga and Saraswati.	Prabhu Marasingha-deva (an administrator).	*SII* XI, pt-i, 85.

KOLAR DISTRICT

The cult of Sakti seems to have been very popular in Kolar district. As many as twelve records of this district make reference to the goddess. Two of these were issued under the Gangas of Talakad, and the other ten written in Tamil, were issued under the Cholas.

The Gangas of Talakad

The earliest inscription[28], issued under King Sripurusha (probably dated 750 A.D.), found at Medutambihalli in Kolar taluk, records a land grant made by Kannamgularasa to goddess Bhagavati. The second inscription[29] of the same king (probably dated 788 A.D.), found at Halekoppa in Mulbagal taluk, records a land grant given by a merchant named Nangaliya-*setti* to *mate,* the Mother. The name of the deity cannot be made out as the inscription is partially damaged.

The Cholas

Of the ten inscriptions, issued under the Cholas, two belong to the reign of King Rajaraja I and the other eight belong to the reign of King Rajendra Chola Deva I. The earliest inscription[30] found at Kolar in Kolar taluk, issued in 996

A.D., appears to register a land grant given by the King Rajaraja I for the maintainance of the temple of goddess Pidariyar (goddess of Kolaramma temple) at Kuvalalam (modern Kolar). The second inscription[31] found at Kolar in Kolar taluk, dated 1006 A.D., records another grant of the village Araiyur in the Kuvalala-nadu by the same king to the same deity.

The third inscription[32] issued under Rajendra Chola Deva I, found at Sulidenahalli in Kolar taluk, dated 1017 A.D., refers to an animal sacrifice (either of a goat or a sheep) made on every Tuesday by the inhabitants of the village Kaivaranadu to the goddess Chamundesvari of Jayangonda-Sola-Chchaturppedi-Mangalam. Chamundi, one of the terrific aspects of the Devi, gained the name after annihilating two demon-brothers, Chanda and Munda, who were under the services of the demon King Sumbha and his brother Nisumbha[33]. In the inscription, this goddess is stated to be the guardian deity of the village Kaivaranadu. The *gamunda* of the village was entrusted with the responsibility of supervising the proper observation of the ritual.

The fourth inscription[34], found at Kolar in Kolar taluk, dated 1019 A.D., records a land grant made by King Rajendra Chola Deva I for the goddess Pattalaki (Bhattarika) of Kuvalalam (Kolar). Goddess Pattalaki may have been the same as goddess Pidariyar of Kuvalalam. The fifth inscription[35] found at Kolar in Kolar taluk, dated 1019 A.D. of the same king, refers to Rajarajan (alias Vikkiram-Sola-Chcholiyavaraiyan), who offered a perpetual lamp and five healthy buffaloes to goddess Pidariyar. The identity of this patron is not clear.

The sixth inscription[36], found at Kolar in Kolar taluk, dated 1022 A.D., also refers to a village grant made by King Rajendra Chola Deva I to the goddess Pidariyar of Kuvalalam. Five years later[37] in 1027 A.D., the same king released the revenue dues of the village Piragampalli for the services of the same goddess.

After six years[38] in 1033 A.D., this king issued an order to his General Uttama Sola Brahma-marayan, to get this temple renovated, replacing the brick structure with stone. For the maintenance of a perpetual lamp he is stated to have offered seven excellent she-buffaloes. Another inscription[39] found at Kolar in Kolar taluk, dated in 1039 A.D., records some grants made for the goddess Pattalaki of Kolar by Tiyambakan, Annaman and Alan, whose social identity is not made clear in the inscription. The tenth inscription[40] found at Kolar in Kolar taluk, is an undated one but it could be assigned to the period of Rajendra Chola Deva I (1012-1045 A.D.). It gives details about the weights and measures of some gold and silver ornaments belonging to the *Saptamatrkas* installed in the Kolaramma temple at Kolar.

Of the ten Chola inscriptions found in Kolar district, only one inscription makes a reference to the goddess Chamundesvari of Jayangonda-Sola-Chchaturppedimangalam. Of the other nine, six refer to the goddess Pidariyar; two to Pattalaki (Bhattaraki) and one refers to *Saptamatrkas*. A detailed study of these inscriptions and the structural evidence of the temple of goddess Pidari, now known as Kolaramma, lead to the conclusion that the cult of Pidari was very popular during the Chola period in Kolar. This goddess was also identified as Pattalaki. The *Saptamatrkas* were apparently located in this temple. Goddess Pidariyar appears to have been the family deity of the Cholas[41].

Table showing Sakti Temples and Images in Kolar District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Gangas of Talakad** Sripurusha 750 A.D.	Bhagavati	Kannamgularasa (an officer)	*EC* X, Kl. 230.
2.	-do-	*Mate* (Mother	Nangaliya-*setti*	*ASMAR* 1923,

	788 A.D.	Goddess)	(merchant)	p. 64.
3.	**Cholas** Rajaraja I 996A.D.	Pidariyar at Kolar	Rajaraja I (King)	*EC* X, Kl. 106 c.
4.	-do- 1006 A.D.	-do-	-do-	*Ibid.*, 106 b.
5.	-do- Rajendra Chola Deva I 1017 A.D.	Chamundesvari at Kaivaranadu	Inhabitants of village	*Ibid.*, 26.
6.	-do- 1019 A.D.	Goddess Pattalaki at Kolar (Bhattarika)	Rajendra Chola Deva I (King)	*Ibid.*, XVII, Kl. 266.
7.	-do-	Pidariyar at Kolar	Rajarajan (?)	*Ibid.*, X, Kl. 106 a.
8.	-do- 1022 A.D.	-do-	Rajendra Chola Deva I (King)	*Ibid.*, 112. a.
9.	-do- 1027 A.D.	-do-	-do-	*Ibid.*, 111.
10.	-do- 1033 A.D.	-do-	-do-	*Ibid.*, 109 a.
11.	-do- 1039 A.D.	Pattalaki at Kolar	1. Tiyambakan(?) 2. Annaman (?) 3. Alan (?)	*Ibid.*, XVII, Kl. 262.
12.	-do- Undated (1012-1045 A.D.)	*Saptamatrkas* (in Kolaramma temple)	--	*Ibid.*, 263.

BELLARY DISTRICT

Of the five inscriptions relating to the goddesses, one each belongs to the period of the Rashtrakutas, the Nolamba-Pallavas and the Chalukyas of Kalyana. The dynastic affiliation of two inscriptions cannot be ascertained.

The Rashtrakutas

An inscription[42] found at Kolagallu in Bellary taluk, issued under the King Khottiga, dated 967 A.D., states that a Brahmana by name Gadadhara (of Varendri in East Bengal, now Bangladesh), who was a chief of the Karttikeya Tapovana of Kolagallu near Bellary, installed the image of goddess Parvati along with other Hindu images, with a desire to secure the heavenly abode for his parents. He was a migrant patron.

The Nolamba Pallavas

A solitary inscription[43] found at Chirastahalli in Harapanahalli taluk, issued under the King Immadi Nolamba is undated, but by referring to the geneological chart[44], its date can be assigned to 1037 A.D. It states that Mallikayya, a disciple of Duggatipandita, got carved three images of Aditya, Matraka and Vinayaka and installed them in a temple. *Matraka* is obviously a reference made to *Saptamatrkas*.

The Chalukyas of Kalyana

A single inscription[45] found at Sivapada in Harapanahalli taluk, issued under the King Jayashima II, dated 1041-42 A.D., registers a land grant for the goddess Saraswati. Saraswati is the goddess of learning and fine arts[46]. Other details cannot be made out, as the inscription is badly damaged.

Unidentified Dynasties

An inscription[47] found at Kumarsvamibetta in Sonduru taluk, assigned to c. 8th century A.D., is on the east wall of the Parvati temple. It refers to a Jinalayan. Whether he is the patron or the sculptor is not clear. Another inscription[48] found at Kudatini in Bellary taluk, dated 1050 A.D., refers to a land grant made to god

Somesvara by a certain Jasanakabbe. While referring to the boundary of the gift land a reference to *Devi* occurs.

Table showing Sakti Temples and Images in Bellary District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Rashtrakutas** Khottiga 967 A.D.	Parvati	Brahmana Gadadhara.	*EI* XXI, pp. 260ff.
2	**Nolamba-Pallavas** Immadi Nolamba 1037 A.D.	*Matrka*	Mallikayya, a disciple of Duggatipan-dita	*KUES* : I, 54, pp. 511-512.
3.	**Chalukyas of Kalyana** Jayasimha II 1041-1042 A.D.	Saraswati	--	*SII* IX, pt-i, 95.
4.	**Unidentified Dynasty** Anonymous c. 8th century A.D.	Parvati temple at Kumarasvami -betta.	Not clear	*KUES* : I, 4, p. 196.
5.	-do- 1050 A.D.	*Devi.*	--	*SII* XVII, 56.

SOUTH KANARA DISTRICT

Of the five inscriptions relating to Sakti worship, three belong to the time of the Alupas and one, to that of the Santaras, and the dynastic affiliation of one inscription cannot be asceratined.

The Alupas

The earliest inscription[49], found at Polali in Bantwal taluk, is assigned to c.7-8th century A.D. It refers to the kings of the Alupa dynasty who received protection from *Saptamatrkas*. It is opined that this may be a reference to Kaumari form of Durga of the temple of Rajarajeshvari at Polali[50]. Another inscription[51] on the lintel of the door into the sanctum of Rajarajesvari temple at Polali, assigned to c. 9th century A.D., states that an accountant (*karanada*) by name Mangira Vasudevan made a donation, which was probably the doorway itself. It has been suggested that this Rajarajesvari temple existed during the 8th century A.D. at Polali[52]. The third inscription, [53] found at Belmannu in Karkala taluk, a copper-plate belonging to King Aluvarasa II, is assigned to c. 8th century A.D. It makes mention of the goddess Vindhyavasini as the presiding deity who was adored by great saints. Vindhyavasini is none other than Mahishamardini of the Durga temple at Belmannu in Karkala taluk[54].

The Santaras

An inscription[55] found at Padu-Alevuru in Udupi taluk, issued under the King Santara Deva is undated, but on paleographical grounds, it is assigned to c.10th century[50]. It records a grant made by one *abbe* of Kokkarani to the goddess of Padu-Alevuru. As this record was discovered in the courtyard of this temple at Padu-Alevuru, the goddess referred to in the record may be none other than the goddess Durga-Parameshvari.

Unidentified Dynasty

An inscription[56] found at Kolluru in Coondapur (Kundapur) taluk, provides the name of neither the dynasty nor the King or the patron, but on paleographical grounds, it is placed in c. 10th century[50] A land grant seems to have been made for

the maintenance of the temple of Mukambika at Kolluru. Mukambika (the dumb mother) is an epithet of Vindhyavasi-Durga[57].

Table showing Sakti Temples and Images in South Kanara District

Sl. No.	Dynasty/ King/ Date	Temples and Image	Patrons	References
1.	**Alupas** King (?) c.7-8th century A.D.	*Saptamatrkas* at Polali	--	*Tulunadina Sasangalu* :Samputa Ondu, 2, p.11.
2.	-do- c.9th century A.D.	Rajarajesvari temple at Polali (Kaumari)	Vasudeva (an accountant).	Gururaja Bhatt, P., *STHC.* App. p. xxiv.
3.	-do- Aluvarasa II c. 8th century A.D.	Vindhyavasini at Belmannu	--	*Ibid.*
4.	**Santaras** Santara-deva c. 10th century A.D.	Devi at Padu-Alevuru (Durga-Parameshvari)	*abbe* (a lady)	*ARIE* 1929-30, 585.
5.	**Unidentified dynasty** Anonymous c.10th century A.D.	Mukambika at Kolluru	--	*Ibid.*, 1953-54, B-319.

DHARWAD DISTRICT

Of the four inscriptions relating to Sakti worship, two were issued under the Rashtrakutas, while the other two were issued under the Chalukyas of Kalyana.

The Rashtrakutas

The earliest inscription[58] found at Ranebennur in Ranebennur taluk, of King Amogavarsha I, dated 859 A.D., records a land grant given to the Nagula

Basadi. While specifying the boundaries of the land released to this Basadi, a reference is made to the temple of Durga. The second inscription[59] found at Savadi in Ron taluk, belonging to King Khottiga, dated 971 A.D., informs that at the time of the consecration of the image of goddess Bhagavati by Yochi-nayaka (perhaps an officer), a grant of land was made by *Sunkada*-Ballayya (a revenue officer).

The Chalukyas of Kalyana

The earliest inscription[60] found at Ummachige in Gadag taluk, issued during the reign of King Vikramaditya V, is dated 1012 A.D. It states that village Ummachige was donated by Vikramaditya V to Maunara Sridharabhatta, a priest or a preceptor, after converting it into an *agrahara*. Later, Maunara Sridharabhatta entrusted the village to the 104 *mahajanas* and he also released a land grant for the maintenance of several temples of this *agrahara*, including that of Bettada-Bhagavati, the goddess located on the hill-top. The second inscription,[61] found at Hawsabhavi in Hirekerur taluk, issued under the reign of King Jayasimha II, dated 1024 A.D., registers a land grant made by Keta-*gavunda* for the maintenance of a perpetual lamp for goddess Bhagavati.

Table showing Sakti Temples and Images in Dharwad District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Rashtrakutas** Amogavarsha I 859 A.D.	Durga	--	*KI* II, 5.
2.	-do- Khottiga 971 A.D.	Bhagavati	1. Yochi-nayaka (perhaps an officer) 2. Sunkada-Ballayya (a revenue	*SII* XI, pt-i, 42.

			officer)	
3.	**Chalukyas of Kalyana** Vikramaditya V 1012 A.D.	Bettada-Bhagavati at Ummachige	King Vikramaditya V	*EI* XX, pp. 64ff.
4.	-do- Jayasimha II 1024 A.D.	Bhagavati	Keta-*gavunda*	*KI* IV, 22.

SHIMOGA DISTRICT

Among the two inscriptions referring to Sakti worship, one belongs to the time of the Kadambas of Banavasi, and another, to that of the Chalukyas of Kalyana.

The Kadambas of Banavasi

The only inscription[62] found at Sivalli in Shikaripur taluk, issued under the reign of King Krishnavarma II, is assigned to 523 A.D. It refers to a land grant given to a Brahmana, but while defining the boundaries of the land donated, a reference is made to the Maheshvari-kshetra, located to the east of the village Bandanike (modern Bandalike). 'Mahesvari' is another name of goddess Parvati. *Ksetra* is a holy or sacred place. From this one can easily infer that a temple of goddess Maheshvari was located at or nearby Bandanike.

The Chalukyas of Kalyana

An inscription[63] found at Balligave in Shikaripur taluk, issued during the reign of King Somesvara I, dated 1046 A.D., states that a feudatory King named Singanna-devarasa renovated the temple of goddess Bhagavati-Balliyabbe near Balligave and also made some land grants for its maintenance. It is interesting to

note that Bhagavati takes the suffix Balliyabbe, probably after the village Balligave.

Table showing Sakti Temples and Images in Shimoga District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	Reference
1.	**Kadambas of Banavasi** Krishnavarma II 523 A.D.	Mahesvari-kshetra at or near Bandanike	--	Gopal, B.R., *CKI*, Vol. 1, 39.
2.	**Chalukyas of Kalyana** Somesvara I 1046 A.D.	Bhagavati-Balliyabbe near Balligave	Singanna-devarasa (feudatory).	*EC* VII, Sk. 323.

KADUR DISTRICT

Of the two inscriptions referring to Sakti worship, one of them was issued under the Gangas of Talakad, while the dynastic affiliation of the other is not revealed.

The Gangas of Talakad

An inscription[64] found at Ganjigere in Chikkamagalur taluk, issued during the reign of King Nitimarga-Permmanadi is dated 893 A.D. It states that Amritarasi, a Saivaite priest, collected funds to get the images of Nandi and Bhagavati installed in a temple built at Kolur-nad.

Unidentified Dynasty

An inscription[65] found at Devavrinda in Mudagere taluk is dated 950 A.D. It registers a grant of the village Pukkolli by a certain Kakkivalli to the *Alvaranar* (priest) of the temple of Srivanita, one of the many names of goddess Lakshmi.

Table showing Sakti Temples and Images in Kadur District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Gangas of Talakad** Nitimarga-Permmanadi 893 A.D.	Bhagavati at Kolur-nad	Amritarasi (a Saiva priest)	*EC* VI, Cm. 133.
2.	**Unidentified Dynasty** Anonymous 950 A.D.	Srivanitalaya (goddess Lakshmi).	Kakkivalli (?)	*Ibid.*, Mg. 26.

RAICHUR DISTRICT

The Rashtrakutas

A solitary inscription[66] found at Diddigi in Sindhanuru taluk is dated 918 A.D. Though the name of the King is lost, on the basis of the date it is assigned to Indra III. It registers a grant of the Agrahara Dhelduge by the King to a certain Kalabhatta and 108 others in front of Kamakoti Bhalari of Kanchi. The grants included a land grant to goddess Saraswati of Dhelduge.

Table showing a Sakti Temple or an image in Raichur District

Sl. No.	Dynasty/ King/ Date	Temple or image	Patron	Reference
1.	**Rashtrakutas** Indra III 918 A.D.	Saraswati at Dhelduge.	King Indra III.	*KUES* : VII, 42, pp. 414ff.

GULBARGA DISTRICT

The Chalukyas of Kalyana

An inscription[67] found at Nippani in Chitapur taluk, issued during the reign of King Jayasimha II is dated 1037 A.D. It states that queen Somaladevi, wife of Jayasimha II, installed an image of goddess Saraswati, while *maneverggade*-Durgasimha added a *mantapa* to it, at Supani (Nippani). The term *maneverggade* refers to a superintendent or steward of the royal household[68].

Table showing a Sakti Temple in Gulbarga District

Sl. No.	Dynasty/ King/ Date	Temple	Patron	Reference
1.	**Chalukyas of Kalyana** Jayasimha II 1037 A.D.	Saraswati at Supani	Queen Somaladevi	Gogi, Hanumakshi (Ed.), *KJS*, 31, pp. 212-214.

HASSAN DISTRICT

Unidentified Dynasty

An inscription[69] found at Lakkunda (Nekunda) in Belur taluk, has been assigned to 954 A.D. It states that Mallideva who bore the title *brahmadhiya-brahma-kulatilaka*, was a *muliga* (senior most of priests) of god Kapalesvara of Nekunda. The inscription further states that Mallideva installed the idol of goddess Vasantika. Scholars have expressed different opinions about Vasantika. According to William Coelho[70], Vasantika is a Jaina goddess. She is also held as a Vaishnava[71] and a Saiva[72] goddess by others. This inscription is engraved on the

pedestal of the goddess Chaudesvari (at present) who bears in her four hands, a sword, a bowl, a trident and a drum. Since these are all Saiva symbols, one can conclude that Vasantika was one of the forms of Sakti, the consort of Siva.

Table showing Sakti Image in Hassan District

Sl. No.	Dynasty/ King/ Date	Image	Patron	Reference
1.	**Unidentified Dynasty** Anonymous c. 954 A.D.	Vasantika devi at Nekunda	Mallideva (*muliga*)	*ASMAR* 1940, pp.145-146.

SUMMARY

1. District-wise availability of Inscriptions and Temples and Images

The above study reveals that as many as 53 inscriptions dated from the 6th century A.D. to the middle of 1050 A.D. refer to as many as 47 temples and images of Sakti. Mysore district records the highest number of temples and images (8) in 8 records, followed by 8 temples and images in 8 records of Bangalore district, 6 temples and images in 4 records of Bijapur district, 5 temples and images in 12 records of Kolar district, 5 temples and images in 5 records of Bellary district, 4 temples and images in 5 records of South Kanara district, 4 temples and images in 4 records of Dharwad district, 2 temples and images each in 2 records each of Shimoga and Kadur districts and 1 temple or image each in 1 record each of Raichur, Gulbarga and Hassan districts.

2. Dynastic Contribution

Among the 53 inscriptions referring to goddesses, 1 inscription of the Kadambas of Banavasi refers to 1 temple, 2 inscriptions of the Chalukyas of

Badami refer to 2 temples and images, 3 inscriptions of the Alupas refer to 2 temples and images, 9 inscriptions of the Gangas of Talakad refer to 9 temples and images, 6 inscriptions of the Rashtrakutas refer to 6 temples and images, 1 inscription of the Santaras refers to 1 temple, 3 inscriptions of the Nolamba Pallavas refer to 3 temples and images, 16 inscriptions of the Cholas refer to 9 temples and images and 6 inscriptions of the Chalukyas of Kalyana refer to 8 temples and images. The dynastic affiliation of 6 records cannot be ascertained, but they refer to 6 temples and images of the goddesses.

Only one inscription of the Kadambas of Banavasi of 525 A.D. refers to Mahesvari-kshetra near Bandanike in Shimoga district. 'Mahesvari' is identified with Parvati. Probably, the *ksetra* housed a temple of Mahesvari. Though no other recorded evidence of the Kadambas shows the existence of a temple for Sakti goddess, many of their inscriptions offer invocatory prayers to *Saptamatrkas* and a single inscription (Hiresakuna Plates of Mrigesvarma, year 8) records that the Kadambas were protected by *Amba* (an aspect of Parvati or Durga). This reveals that the worship of goddess was popular during the Kadamba times.

Sakti worship was prevalent during the period of the Chalukyas of Badami. The study records only 2 inscriptions, 1 from Badami and another from Aihole. Both these records assigned to c. 7 - 8th century A.D. refer to goddess Durga. It is of interest to note that most of the Chalukyas of Badami inscriptions refer to the protection and many favours obtained under the *Saptamatrkas*.

From the 3 inscriptions of the Alupas it is noticed that the worship of Sakti goddess was prevalent in the coastal region of Karnataka. One record assigned to c. 7-8th century A.D. refers to *Saptamatrkas* (Polali), and another record assigned to c. 9th century A.D. refers to Rajarajeshvari temple at Polali, and a third

assigned to c. 8th century A.D. record refers to goddess Vindhyavasani of the Durga temple at Belmannu in Karkala.

The availability of 9 inscriptions of the Gangas of Talakad help to infer that Sakti worship was prominent during their time. Of the 9 inscriptions, 4 are of Mysore district (refer to Bhagavati), 2 records each are of Bangalore and Kolar districts and 1 is of Kadur district. Of the 9 records, 6 of them dated from 750 A.D., to 977 A.D. are dedicated to Bhagavati, 1 record assigned to c. 7–8th century A.D. refers to Durga, 1 record dated 788 A.D. refers to *Mate* or Mother goddess and 1 record dated 828 A.D. refers to Kiltabal-Eretti-bhatari (goddess with the drawn-sword). Kiltabal-Eretti-bhatari, a form of Kali, was the royal deity and highly venerated goddess of the Gangas. She had earned a special place in the Ganga Kingdom right from the times of Rachamalla I. She was hailed as the goddess of victory by the Kings and consecrated after a *digvijaya*[73].

Of the 6 Rashtrakuta inscriptions, 2 records dated 782 A.D. (Mysore district) and one dated 971 A.D. (Dharwad district) refer to Bhagavati, a record dated 859 A.D. (Dharwad district) refers to Durga, an undated record (878-914 A.D., Bijapur district) refers to Lokamahesvari, a record dated 918 A.D. (Raichur district) refers to Saraswati and a record dated 967 A.D. (Bellary district) refers to Parvati. It is evident that different forms of Sakti were worshipped during the Rashtrakuta times, and they seem to have provided impetus for the construction and maintenance of Sakti temples.

The Santaras in the 10th century A.D. enjoyed a certain amount of political autonomy, and patronised the Sakti cult in coastal areas. A 10th century A.D. record of the Santaras refers to the goddess of Padu-Alevuru, apparently Durga-Paramesvari temple of this centre.

Among the 3 Nolamba-Pallava inscriptions, 2 records (dated 949 A.D. and 959 A.D.) of Bangalore district refer to Chamundesvari of Begur and *Saptamatrkas* respectively. A third record of 1039 A.D. of Bellary district refers to *Matrka* (*Saptamatrkas*).

The Cholas, who invaded the Kaveri region under Rajaraja I and established their strong hold in the present Kolar, Mysore and Bangalore districts, provided ample patronage to the worship of Sakti. Kings Rajaraja I and Rajendra Chola Deva I took personal interest to construct and maintain temples. The study reveals 16 inscriptions of the Cholas referring to the worship of Pidariyar (Pattalaki), Chamundesvari and *Saptamatrkas* in Kolar district, Durggaiyar and Nambiratti in Mysore district and to Durkeyar, Duggai and Chamundesvari in Bangalore district. Goddess Pidariyar finds 8 references in Kolar district. The earliest reference is found in the inscription of Rajaraja I dated 996 A.D. Pidariyar was worshipped in Tamil Nadu as a local goddess to ward off epidemics, but in Kolar she was the family deity of the Cholas. The worship of the *Saptamatrkas* first emerged in Kolar (in the Kolaramma temple) during the period of Rajendra Chola Deva I, as later Kolar distinguished itself as a centre of *Saptamatrkas* During their period, Durga was addressed in Tamil as Durggaiyar and Durkeyar. Besides patronising the goddess Pidariyar and Durga, the Cholas promoted the worship of Chamundesvari who finds mention as the guardian deity of Kaivaranadu in the inscriptions 1017 A.D. (Kolar district) and 1038 A.D. (Bangalore district). An inscription of 1035-36 A.D. reveals that the worship of Vaishnava goddess Nambiratti (Lakshmi) (Mysore district) was in vogue.

The 6 inscriptions of the Chalukyas of Kalyana show that the worship of Sakti received a certain amount of stimulus under them. That worship of Bhagavati was promoted is revealed by 2 inscriptions from Dharwad district

(dated 1012 A.D. and 1024 A.D.). The availability of 3 records, from Gulburga (1038 A.D.), Bellary (1041-42 A.D.) and Bijapur (1049 A.D.) refer to the worship of Saraswati. This shows that the worship of Saraswati had gained popularity by the middle of the 11th century A.D. during their period. Only one record in the southern part of Karnataka, that is, in Shimoga district (1046 A.D.), records the worship of Bhagavati-Balliyabbe at Balligave.

Of the 6 inscriptions assigned to unidentified dynasties, 2 are found in Bellary district (c. 8th century A.D. and 1050 A.D.), 1 each in Kadur (950 A.D.), Hassan (954 A.D.), South Kanara (c. 10th century A.D.) and Mysore (1020 A.D.) districts. The record of South Kanara district assigned to c. 10th century A.D. mentions the grant given to the goddess of Kolluru. This has obvious reference to the goddess Mukambika. Though the area was ruled by the Alupas and even the Santras, it is difficult to assign the inscription to any one dynasty, as it is undated. The Mukambika temple at Kolluru is one of the prominent centers of Sakti cult in the costal region of Karnataka. The local legend associated this goddess with Shankaracharya, the founder of the Advaita School of philosophy.

3. Nomenclature

Of the many forms of Sakti worshipped during the period of the study, Bhagavati stands at the top, and obviously she was the most popular form of the goddess. Seventeen different names are recorded from the study. The position of the goddess identified by other names is as follows:

Sl. No	Names	References
1.	Bhagavati (Bettada-Bhagavati, Bhagavati-Balliyabbe)	12

2.	Durga (Durggaiyar, Durkeyar, Duggai, Durga-Bhagavati, Durga-Parameshvari)	9
3.	Saraswati	4
4.	*Saptamatrkas*	4
5.	Chamundesvari	3
6.	Parvati	2
7.	Lokamaheshvari (Maheshvari)	2
8.	Devi	2
9.	Kiltabal-Eretti-bhatari	1
10.	Pidariyar (Pattalaki)	1
11.	Chandi	1
12.	Vindhyavasini	1
13.	Mukambika	1
14.	Srivanita	1
15.	Vasantikadevi	1
16.	Nambiratti	1
17.	Mate	1
	Total	47

The relative popularity of this goddess is made out from the number of records in which they appear.

Bhagavati (with variant names such as Bettada-Bhagavati and Bhagavati-Balliyabbe) tops the list with as many as 12 references. This is followed by Durga (Durggaiyar, Durkeyar, Duggai, Durga-Bhagavati, Durga-Parameshvari) with 9 references, Saraswati and *Saptamatrkas* with 4 references, Chamundesvari with 3 references, Lokamahesvari, Parvati and Devi with 2 references each. The goddesses Kiltaba-Eretti-bhatari (goddess with the drawn-sword), Pidariyar, Chandi, Vindyavasini, Mukambika, Srivanita, Vasantika, Nambiratti and Mate appear in single references. It needs to be noted that Pidariyar's popularity under the Cholas is borne out by as many as 8 of their records. The study reveals an increase in the worship of Saivite forms of the goddess, like Bhagavati, Durga, Chamundesvari, Lokamahesvari, Kiltabal-Eretti-bhatari, Parvati, Chandi, Vindyavasini, Mukambika and Vasantika compared to the Vaishnavite forms, like Nambiratti and Srivanita. Goddess Saraswati, as the power and consort of Brahma, the creator, was worshipped among the *Saptamatrkas* as Brahmi. It can be concluded that Sakti worship down through the centuries continued in various forms.

4. Earliest and Last Reference to a Sakti Temple

The earliest reference to Sakti worship is recorded in an inscription of the Kadambas of Banavasi belonging to King Krishnavarma II dated 523 A.D. This record, found at Sivalli in Shimoga district, refers to the Maheshvari-kshetra. The goddess is supposed to be Maheshvari (Parvati) at Bandanike.

The last reference to Sakti worship is recorded in an inscription dated 1050 A.D., found at Kudatini in Bellary district whose dynastic affiliation cannot be ascertained. It refers to the goddess as Devi.

5. Century-wise Distribution of Inscriptions and Sakti Temples and Images

Though the cult of Sakti has a long history, it is interesting to note that they are kept out of the recorded history of Karnataka almost till the beginning of the 6th century A.D. Some of the local or village goddesses were brought into the mainstream of history by their patron either by constructing temples or donating grants for their maintenance. The following chart reveals the nature of the popularity gained by them between the 6th and middle of the 11th century A.D.

Century	Total inscriptions	No of Temples and Images
6th century A.D.	1	1
7th century A.D.	Nil	Nil
7-8th century A.D.	4	4
8th century A.D.	6	6
8-9th century A.D.	1	1
9th century A.D.	4	4
9-10th century A.D.	1	1
10th century A.D.	12	11
to 1050 A.D.	24	19
Total	53	47

The chart reveals that the least references to Sakti temples and images occur in the record issued in the 6th century A.D., and the highest number of references occurs in the first half of the 11th century A.D. The study does not

record any inscription issued in the 7th century A.D. It is interesting to note that it was only during the 7 - 8th centuries A.D. that the worship of Sakti began to take its roots with the construction of as many as 4 temples and images. In the 8th century A.D., 6 temples and images show a slight increase in Sakti worship. In the 8 - 9th century A.D. a single temple is found. Compared to the 8th century A.D., in the 9th century A.D. the number falls down to 4 temples and images. In the 9 - 10th century A.D. a single temple/image is found. But in the 10th century A.D. there is a sudden increase of 12 records which refer to 11 temples and images. During the first half of the 11th century A.D. the number still increased, with 24 records referring to 19 temples and images of Sakti.

6. Patrons

The fifty-three records studied so far reveal seven classes of patrons. They are as follows:

Sl. No	Classes of Patrons	References
1.	Middle level bureaucracy (*gavundas, gamunda, senabovs, karanas,* tax-officer, etc.)	19
2.	Unknown patrons	16
3.	Royal family	8
4.	High nobility (ministers, feudatories, *manevergade*, etc.)	6

5.	Religious men (priests, *mahajanas*, *muliga*, ascetics.)	6
6.	Merchant community (*setti*, *chetti*, *nagaras*, *Elpattara-samaya*, etc.)	4
7.	Individuals (devotees, house holders, *abbe* etc.)	4
	Total	63

The above details help us to conclude that the maximum patronage was provided by the middle level bureaucracy, followed by unknown patrons, royal family, high nobility and priestly class. The least contribution seems to have come from the merchant community and individuals. It is evident that the identity of 16 patrons is unknown as the inscriptions do not mention the patrons, as the records are mutilated. A noteworthy fact is about the migratory patrons. The Rashtrakuta inscription of 967 A.D. from Bellary district, states that Brahmana Gadadhara (of Varendri in East Bengal, now Bangladesh) installed the image of Parvati. The Chola inscriptions dated 1014 A.D. and 1038 A.D. from Bangalore district mention such patrons.

7. Motivation

From the study of 53 inscriptions, only 2 records mention the motivation for the installation or construction of temples and grants for goddess. The inscription of the Gangas of Talakad belonging to King Nitimarga-Permmanadi dated 893 A.D. from Kadur district, records that Amritarasi, a Saiva priest,

collected funds with devotion in order to get the images of Nandi and Bhagavati installed in a temple built at Kolur-nad. And the inscription from Bellary district, belonging to the Rashtrakuta King Khottiga dated 967 A.D. records that the patron Gadadhara installed the image of Parvati along with other gods of Hindu pantheon so that his parents attain heavenly abode.

8. Grants

The highest numbers of grants were in the form of land grants followed by economic grants such as tax-remission, gold, jewellry and cash grants. Further material grants such as a flock of sheep and goats came next in order.

9. Sacrificial Rite

From the study of inscriptions it is observed that the practice of animal sacrifice was in vogue during the Chola period in Kolar and Mysore districts. No references to such animal sacrifices are made in the records belonging to other dynasties.

10. Sakti Installed in a Rajasale and a Mantapa and on Tanks

It is observed from the study of these records that a large number of temples were built exclusively for goddesses. Sakti being worshipped along with other deities followed next. Generally, goddesses installed in the temples are common, but an inscription of the Rashtrakutas, dated 782 A.D. from Mysore district, mentions Bhagavati installed in a *rajasale* (civil structure or royal training school). And an inscription of the Chalukyas of Kalyana, dated 1038 A.D. from Gulbarga district, refers to installation of Saraswati in a *mantapa.* A record of the Gangas of Talakad assigned to 7-8th century A.D. from Bangalore district refers to an image of Durga installed along with an inscription near a

tank. A noteworthy fact is recorded in an inscription of the Cholas (Bangalore district) dated 1043 A.D., about the image of Durga installed along with Kshetrapala and Ganapati on the sluice of an irrigation tank.

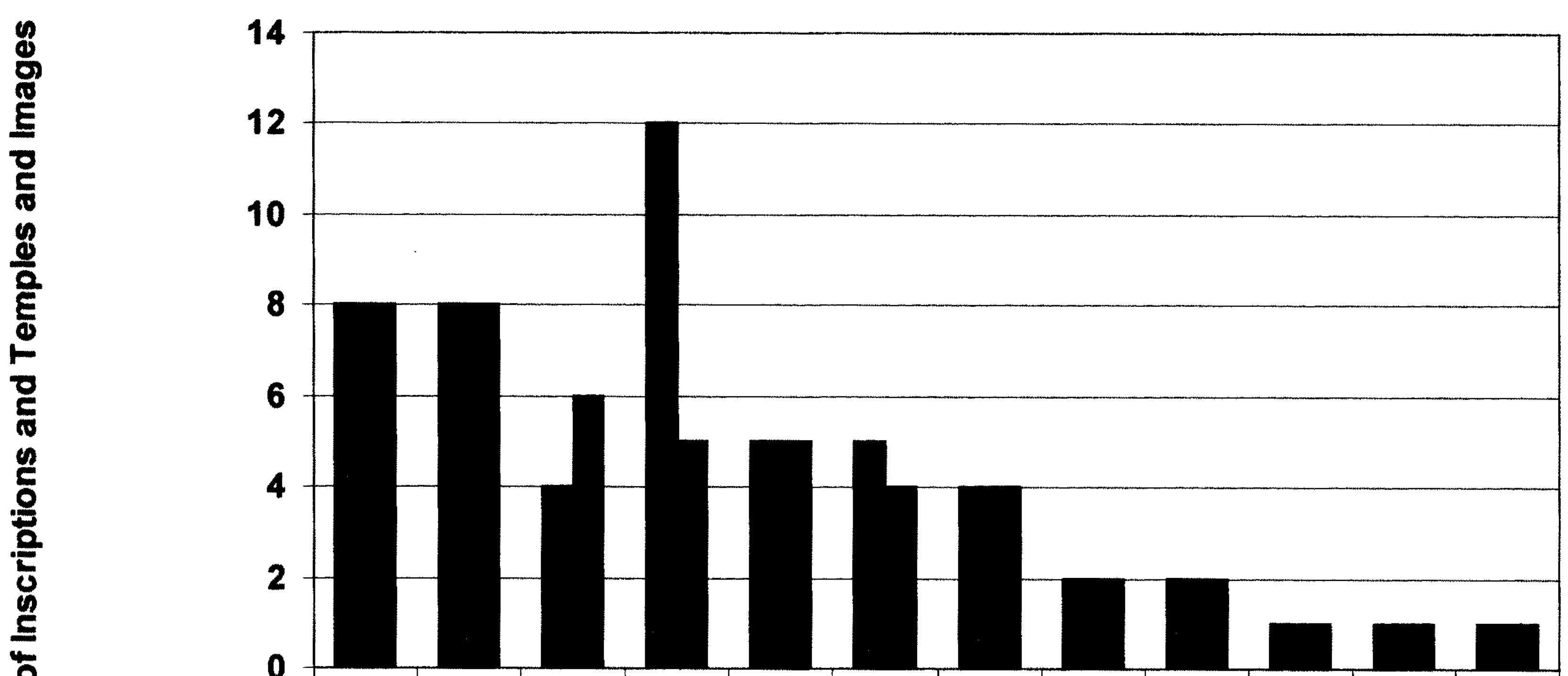
11. Sakti on a Boundary Stone

Usually goddess Bhagavati finds worship in temples, but it is rare to find her image carved on a stone marking the boundary named *Bhagavatikal*. This is recorded in the inscription of the Chalukyas of Kalyana belonging to King Jayasimha II dated 1019 A.D. found at Mulugund in Dharwad district[74].

12. Sakti in and around Temples

The study records epigraphical evidences to the temples dedicated to Sakti, but numerous temples without epigraphical evidence do exist. Even sculptures of Sakti are found in and around temples coming under the period of study.

The following is a graphic representation of the total number of Inscriptions and Temples and Images of Sakti Cult



	Mysore	Bangalore	Bijapur	Kolar	Bellary	South Kanara	Dharwad	Shimoga	Kadur	Raichur	Gulbarga	Hassan
■ Inscriptions	8	8	4	12	5	5	4	2	2	1	1	1
■ Temples and Images	8	8	6	5	5	4	4	2	2	1	1	1

Foot Notes

1. *ARIE* 1968-69, A-12, p. 22
2. Liebert, Gosta, *Iconographic Dictionary of the Indian Religions : Hinduism-Buddhism-Jainism,* p. 36.
3. Raghunath Bhat, H. R., "Varunadalli Sasanastha Silpa Shodhane", *Itihasa Darshana*, Vol. 10, pp. 252-254.
4. *ASMAR* 1929, pp. 105ff; *EC* V, (Rev.), My. 186.
5. *EI* XXXVI, pp. 97ff.
6. *EC* III, Nj. 183.
7. *EC* III, Nj. 160.
8. Liebert, Gosta, *op. cit.*, p. 83.
9. *EC* XIV, TN. 219.
10. Devarakonda Reddy., "Sivapurada Sasana", *Itihasa Darshana*, Vol.7, pp. 239ff.
11. *KSPP,* Vol. 73 (1), pp. 107-111.
12. *ASMARS:* Vol. III, S. Settar (Ed.), pp. 32-34.
13. *Ibid.*, p. 43.
14. Nagaraj, M. G. and Siddhanagouda, H. M., "Bengaluru Mattu Kodagu Jillegala Kelavu Aprakatitha Sasanagalu", *Itihasa Darshana,* Vol.14, p. 28.
15. *Ibid.,* p. 29.
16. *Ibid.*
17. *Ibid.*
18. *EC* IX, Cp. 88.
19. *Ibid.,* Nl. 7a.
20. *Ibid.,* Ht. 142.
21. *Ibid.,* Dv. 75.

22. *SII* XV, 405.

23. *Ibid.*, 463.

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26. *SII* XI, pt-i, 85

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28. *EC,* X, Kl. 230.

29. *ASMAR* 1923, p. 64.

30. *EC* X, Kl. 106 c.

31. *Ibid.,* 106 b.

32. *Ibid.,* 26.

33. Sahai, Bhagwani, *Iconography of Minor Hindu and Buddhist Deities*, p. 196.

34. *EC* XVII, Kl. 266.

35. *Ibid.,* X, Kl. 106 a.

36. *Ibid.,* 112 a.

37. *Ibid.,* 111.

38. *Ibid.,* 109 a.

39. *Ibid.,* XVII, Kl. 262.

40. *Ibid.*, 263.

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42. *EI* XXI, pp. 260ff.

43. *KUES*: I, 54, pp. 511-512.

44. Diwakar, R. R. (Ed.), *Karnataka Through The Ages*, p. 143.

45. *SII* IX, pt-i, 95.

46. Liebert, Gosta, *op. cit.*, p. 260.

47. *KUES*: I, 4, p. 196.

48. *SII* XVII, 56.

49. Ramesh, K. V. and Sharma, M. J. (Ed.), *Tulunadina Sasangalu:* Samputa Ondu, 2, p. 11.

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51. *Ibid.*, App. p. xxiv.

52. *Ibid.*, p. 301.

53. *Ibid.*, App. p. xxiii-xxiv.

54. *Ibid.*, p. 300.

55. *ARIE* 1929-30, 585.

56. *Ibid.*, 1953-54, 'B'-319.

57. Liebert, Gosta, *op. cit.*, p. 183.

58. *KI* II, 5.

59. *SII* XI, pt-i, 42.

60. *EI* XX, pp. 64ff.

61. *KI* IV, 22.

62. Gopal, B.R., *Corpus of Kadamba Inscriptions*, Vol. 1, 39.

63. *EC* VII, Sk. 323.

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65. *Ibid.,* Mg. 26.

66. *KUES*: VII, 42, pp. 414ff.

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CHAPTER V

SURYA TEMPLES AND IMAGES

Surya, the sun god, being the source of life, light and energy, has been worshipped in India from the Vedic times. The *Rigveda* glorifies him as *pratyaksa devata,* the visible divinity.

Epigraphical references to Surya in Karnataka dates back to the middle of the 8th century A.D. There are not less than twenty-nine inscriptions which refer to the construction and maintenance of Surya temples. The Sun god (*Surya* or *Aditya*) is worshipped (a) as an independent deity, (b) as a member of a group, and (c) in a syncretistic form. The last form is studied in detail in a separate chapter. The following table gives a picture of the distribution of Surya temples and images in different parts of Karnataka.

District-wise distribution of Temples and Images of Surya

Sl. No.	Districts	Inscriptions	Temples and Images
1.	Bellary	6	6
2.	Dharwad	5	5
3.	Bijapur	4	4
4.	Mysore	4	4
5.	Shimoga	4	3
6.	Raichur	2	2
7.	Bangalore	1	1
8.	Chitradurga	1	1
9.	Gulbarga	1	1
10.	Kolar	1	1
		29	28

BELLARY DISTRICT

Of the six inscriptions found in Bellary district, one belongs to the period of Rashtrakutas of Malakhed, two belong to the Chalukyas of Kalyana, one belongs to the Nolamba-Pallavas, and two are assigned to unidentified dynasties.

The Rashtrakutas

The inscription[1], found at Kolagallu in Bellary taluk, dated 967 A.D., belongs to the reign of King Khottiga. It refers to a Brahmana patron named Gadadhara (originally from Varendri of East Bengal, now Bangladesh), chief of the Karttikeya Tapovana of Kolagallu (modern Kolagal) near Bellary, who installed the image of Surya along with other Hindu gods.

The Chalukyas of Kalyana

An inscription[2] found at Bagali in Harapanahalli taluk belonging to the reign of King Taila II, dated 987 A.D., refers to the gift of a garden made by fifty *mahajanas* of Balguli (modern Bagali) to Aditya, installed by one Duggimayya. Another inscription[3] of this dynasty found at Gundagatti in Harapanahalli taluk, dated 1032 A.D. is partly damaged, but on the basis of the date given it could be assigned to the time of Somesvara I. It makes reference to Kalideva and Aditya, probably both were worshipped together in the same temple.

The Nolamba Pallavas

An undated inscription[4] of King Immadi Nolamba, found at Chirastahalli in Harapanahalli taluk, mentions that Mallikayya, a disciple of Duggatipandita, got the images of Aditya, Matrakas (*Saptamatrakas*) and Vinayaka installed.

Probably they were all installed in the same temple. Immadi Nolamba, or Irmadi Nolamba, ruled in the late 40's (1037A.D.) of the 11th century A.D.[5]

Unidentified Dynasties

The first inscription[6] found at Haluvagilu in Harapanahalli taluk is assigned to the 8th century A.D. on paleographical grounds. Though mutilated, the reference to Aditya, is very clear. The second inscription[7], also undated found at Kogali in Hagaribomanahalli taluk, is assigned to c. 8th century A.D. It refers to the idol of Divasakar which was installed by the grandson of Sivanandi. Divasakar is apparently the same as Divakara.

Table showing Temples and Images of Surya in Bellary District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Rashtrakutas** Khottiga 967 A.D.	Surya	Brahmana Gadadhara	*EI* XXI, pp. 260 ff.
2.	**Chalukyas of Kalyana** Ahavamalla-deva (Taila II) 987 A.D.	Aditya	Fifty *mahajanas* of Bagali and Duggimayya (?).	*SII* IX, pt-i, 75.
3.	-do- Somesvara I 1032 A.D.	Aditya and Kalideva	Not clear	*KUES*: I, 44, p.502.
4.	**Nolamba-Pallavas** Immadi Nolamba 1037 A.D.	Aditya	Mallikayya, the disciple of Duggati-pandita.	*Ibid.*, 54, pp.511-512.
5.	**Unidentified**	-do-	--	*Ibid.*, 70, p.523.

	Dynasty Anonymous c. 8th century A.D.			
6.	-do- c. 8th century A.D.	Divasakar (Divakar)	Grandson of Sivanandi (?)	*Ibid.*, 12, p.265.

DHARWAD DISTRICT

Five references relating to the worship of the Surya have come forth from the records of Dharwad district; three belong to the period of the Rashtrakutas and two to that of the Chalukyas of Kalyana.

The Rashtrakutas

The earliest inscription[8] found at Shiggaon in Bankapur taluk is dated 865 A.D. It belongs to the time of King Amoghavarsha I. It refers to a land grant made by the forty *mahajanas* of Elpunnuse, Moni-gorava (a Saiva priest) and the administrators of the temple of Mulasthana Mahadeva of Elamvalli to the temple of Aditya-bhatara. The second inscription[9] found at Kavajgeri in Ron taluk, dated 933 A.D., and belongs to the time of Govinda IV. It refers to the land grants given to the god Aditya by Karteyamma of Ron. The third inscription[10] of this dynasty found at Kurtakote in Gadag taluk, dated 946 A.D., and belongs to the time of Krishna III. It states that Lokayya-*gavunda* made a grant of 12 *mattars* of land and two house sites to god Aditya. The same patron also granted some land for the services of god Mulasthana. From these references, we may infer that both these gods were installed in the same temple.

The Chalukyas of Kalyana

The earliest inscription[11] found at Kotavumchgi in Gadag taluk belonging to the reign of King Vikramaditya V dated in 1012 A.D., states that some land was given by Maunara Sridhara-bhatta, a Brahmana, to the temple of Aditya located in Agrahara Ummachige. Another inscription[12] of King Jayasimha II found at Adur in Hangal taluk, dated 1034-35 A.D., refers to Adityadeva. The inscription is mutilated to tell clearly where the god was installed and who the patron was.

Table showing Temples and Images of Surya in Dharwad District

Sl. No.	Dynasty/ King / Date	Temples and Images	Patrons	References
1.	**Rashtrakutas** Amoghavarsha-I 865 A.D.	Aditya-bhatara	1. Forty *mahajanas* of Elpunuse 2. Monigorava 3. Administrators of Elemavalli	*KI* I, 13.
2.	-do- Govinda IV 933 A.D.	Aditya	Karteyamma (?)	*SII* XI, pt-i, 35.
3.	-do- Krishna III 946 A.D.	-do-	Lokayya-*gavunda*	*Ibid.*, 37.
4.	**Chalukyas of Kalyana** Vikramaditya V 1012 A.D.	-do-	Maunara Sridhara-bhatta	*EI* XX, pp. 64 ff.
5.	-do- Jayasimha II 1034-35 A.D.	-do-	Not clear	*SII* XX, 24.

BIJAPUR DISTRICT

Of the four inscriptions found in Bijapur district, two belong to the period of the Chalukyas of Badami and the other two to the Chalukyas of Kalyana.

The Chalukyas of Badami

The earliest inscription[13] found at Aihole in Hungund taluk belonging to the reign of King Vikramaditya II is assigned to the 8th century A.D. on paleographical grounds. It refers to the release of taxes by Revadi, (son of Pesadora) to god Adityabhatara of the temple that had been built by Komarasinga. The social status of both Komarasinga and Revadi are unrevealed, but we may presume that Revadi may have been a tax officer. Rajasekhara[14] opines that since the inscription is dated to the reign period of Vikramaditya II it lends support to its probable date of construction to the middle of the 8th century A.D. At present, it is called Durga temple, either after the fort (*durga*) nearby or after the image of Mahishasuramardini found in a niche on the northern wall of this temple[15]. The next inscription[16] found at Aihole in Hungund taluk is also undated. But on paleographical grounds it can be assigned to the first half of the 9th century A.D. *Ayynurvaru* (here probably refers to *mahajanas*) and eight *nakharas* (a group of eight merchants) are stated to have made contribution to this temple (Surya temple). Whether they donated only the pillars (on which the record is found) or built the entire temple (Surya temple) at Aihole it cannot be made out. On stylistic grounds this temple has been dated in the first half of the 8th century A.D[17].

The Chalukyas of Kalyana

The earliest inscription[18] found at Tarival in Hungund taluk was issued when King [Iriva]bedanga Satyasraya (997-1008 A.D.) was ruling. Being a damaged inscription, its date cannot be determined precisely. From the surviving portion of the inscription, we learn that *Perggade* Chandima[yya] made some grants to the services of god Aditya. The second inscription[19] found at Shirur in Bagalkot taluk of King Somesvara I; dated 1049 A.D. refers to a land grant given by an administrator named Prabhu Marasinghadeva for Aditya and other gods.

Table showing Temples and Images of Surya in Bijapur District

Sl. No.	Dynasty/ King / Date	Temples and Images	Patrons	References
1.	**Chalukyas of Badami** Vikramaditya II Middle of the 8th century A.D.	Aditya -bhatara	1. Revadi, a tax officer (son of Pesadora) 2. Komarasinga (?)	*IA* VIII, pp.285-287 ; Annigeri, A. M., *ASMK,* pp.148-149.
2.	-do- King (?) Early 8th Century A.D.	Surya temple	1. *ayyunurvaru* 2. Eight *nakharas*	*Ibid.*, pp. 152-153.
3.	**Chalukya of Kalyana** [Iriva] bedanga Satyasraya 997-1008 A.D.	Aditya	*Perggade* Chandima[yya].	*SII* XI, pt-i, 54.
4.	-do- Somesvara I 1049 A.D.	-do-	Prabhu Marasinghadeva (an administrator)	*Ibid.*, 85.

MYSORE DISTRICT

Four inscriptions located in Mysore district refer to Surya temples; two of these have been issued under the Gangas of Talakad while the dynastic affiliation of other two records cannot be ascertained.

The Gangas of Talakad

The earliest inscription[20] found at Ganiganuru in Yalandur taluk belonging to the reign of King Satyavakya-Permanadi is undated. On paleographical grounds, it is assigned to c. 10th century A.D. It mentions a land grant given to god Arakuttisvara. While describing the boundary of the land grant, reference is made to the land belonging to Aditya-bhatara (probably the temple of Surya) given by Elabbe. The second inscription[21] found at Nitre in Gundlupete taluk, dated 1009 A.D., states that a certain Bidivasayya installed the god Aditya and his elder brother Pemma-*gavunda* made a land grant.

Unidentified Dynasties

The earliest inscription[22] found at Siddayanapura in Kollegal taluk is fragmentary in nature, but on paleographical grounds, it is assigned to c. 9th century A.D. It records a cash grant made for the maintenance of a perpetual lamp in the temple of Aditya at Kollagere, but the name of the patron cannot be made out. On paleographical grounds, the second inscription[23] found at Kelasuru in Gundlupete taluk is assigned to c.10th century A.D. Engraved on both sides of the feet of the Surya image in the Chaudesvari temple at Kelasuru, this record states that the image was consecrated by Somarasi, a Saiva priest.

Table showing Temples and Images of Surya in Mysore District

Sl. No.	Dynasty/ King / Date	Temples and Images	Patrons	References
1.	**Gangas of Talakad** Satyavakya-Permanadi c.10th century A.D.	Aditya	Elabbe (?)	*EC* IV, Yl. 25.
2.	-do- King (?) 1009 A.D.	-do-	Brothers Pemma-*gavunda* and Bidivasayya	*Ibid.*, Gu.79.
3.	**Unidentified Dynasty** Anonymous c. 9th century A.D.	Aditya-griha at Kollagere	Not clear	*Ibid.*, IV, (Rev.), Ko.38.
4.	-do- c.10th century A.D.	Surya	Somarasi, a Saiva priest	*Ibid.*, III, (Rev.), Gu.104.

SHIMOGA DISTRICT

Four inscriptions of Shimoga district refer to Surya, three of them belong to the period of the Chalukyas of Kalyana and the dynastic affiliation of one record cannot be ascertained.

The Chalukyas of Kalyana

Of the three inscriptions, two[24] are identical in their content. Both are found at Achapura in Sagar taluk, and are dated 1042 A.D. and belong to the reign of King Jayasimha II. They refer to Saurya-martanda/Kirti-martanda temple constructed by *mahasamanta* Gonarasa in the Agrahara Andhasura. In addition to

this, he is stated to have given a land grant for the maintenance of this temple. These two inscriptions give two distinct names of the deity, though the temple is one and the same. The third inscription[25] found at Balligave in Shikaripur taluk, dated 1046 A.D. and issued when King Somesvara I was ruling, indirectly alludes to the temple of Tejo-martanda (Surya) on the boundary of the land gifted to goddess Bhagavati-Balliyabbe of Balligave.

Unidentified Dynasty

The inscription[26] found at Maragalale in Tirthahalli taluk, dated 929 A.D. refers to the construction of a temple for Aditya at Nellajavalli and to a land grant given by Ammayya, and to the installation of the image of Aditya in this temple by Ravichandrayya, Ammayya's elder brother. The social bearing of both the brothers is not known.

Table showing Temples and Images of Surya in Shimoga District

Sl. No.	Dynasty/ King / Date	Temples and Images	Patrons	References
1.	**Chalukyas of Kalyana** Jayasimha II 1042 A.D.	Saurya- martanda	*Mahasamanta* Gonarasa.	*EC* VIII, Sa.108 (bis).
2.	-do-	Kirti-martanda (same god as above)	-do-	*Ibid.*, Sa. 109 (bis).
3.	-do- Somesvara I 1046 A.D.	Tejo-martanda	--	*Ibid.*,VII, Sk. 323.
4.	**Unidentified Dynasty** Anonymous 929 A.D.	Aditya	Brothers Ravichandrayya and Ammayya	*Ibid.*, VIII, Tl. 27.

RAICHUR DISTRICT

Two inscriptions located in Raichur district refer to the temples of Surya. Of these one belongs to the Rashtrakutas and the other to the Chalukyas of Kalyana.

The Rashtrakutas

A solitary inscription[27] issued during the reign of King Kannaradeva (Krishna III) found at Kalmala in Raichur taluk, dated 940 A.D., refers to a land grant given by the King, Samanta Buttarasa and Pittabbe to Aditya-bhatara of Kalmele (Kalmala). Though the record is damaged, it probably refers to Aditya, the Sun god.

The Chalukyas of Kalyana

The solitary inscription[28] found at Halgeri in Koppal taluk, issued at the time when King Jagadekamalla (Jayasimha II) was ruling in 1028 A.D., refers to a land grant by a *mahamatya* (name lost) to god Aditya-bhatara located to the east of Palgere (modern Halgeri).

Table showing Temples and Images of Surya in Raichur District

Sl. No.	Dynasty/ King / Date	Temples and Images	Patrons	References
1.	**Rashtrakutas** Krishna III 940 A.D.	Aditya-bhatara at Kalmele	1. King 2. *Samanta* Buttarasa 3. Pittabbe	*KUES*: VII, 49, pp.33-34.
2.	**Chalukyas of Kalyana** Jayasimha II 1028 A.D.	Aditya-bhatara	*Mahamatya* (name lost)	Desai, P. B., *Sasana Parichaya,* 3, pp. 2-4.

BANGALORE DISTRICT

The Gangas of Talakad

A solitary inscription[29] (copper plates), of the time of King Marasimha I found at Manne in Nelamangala taluk, dated 801 A.D., refers to a temple of Surya constructed by the merchant community (*sresthigana*) led by Datumma at Manyapura, an important commercial centre. While prince Marasimha was camping at Manyapura, he exempted the village Masikalli from payment of tributes and granted the resources of the village for the maintenance and other rituals.

Table showing a Temple of Surya in Bangalore District

Sl. No.	Dynasty/ King / Date	Temple	Patrons	Reference
1	**Gangas of Talakad** Marashimha 801 A.D.	Surya	1.Datumma 2.some merchants 3.Prince Marasimha	*EC* IX, Nl.61.

CHITRADURGA DISTRICT

The Nolamba Pallavas

A solitary inscription[30] refers to the god Aditya in a copper plate found at Mahadevapura. It was issued at the time when King Ponnera-Nolamba was ruling. On paleographical grounds, it has been assigned to c. 9th century A.D. It records a land grant made by Revakanirmadi, a lady of the royal household to the construction of the temple of Aditya on the occasion of the naming ceremony of

Polalchora, son of King Ponnera-Nolamba. It has been suggested that Revakanirmadi may have been the grandmother of Polalchora[31].

Table showing a Temple of Surya in Chitradurga District

Sl. No.	Dynasty/ King / Date.	Temple	Patron	Reference
1	**Nolamba-Pallavas** Ponnera–Nolamba c. 9th century A.D.	Aditya	Revakanirmadi (lady of royal household)	*Prabuddha Karnataka,* Vol. 34, (2), pp. 63ff.

GULBARGA DISTRICT

The Rashtrakutas

An inscription[32] probably issued during the time of Indra III, dated 918 A.D., found at Mogha (Moraghe) in Chincholi taluk, records a gift of land to god Aditya installed by a certain Chandiga at Moraghe. As the inscription is damaged the name and the social status of the donor is not clear.

Table showing a Temple of Surya in Gulbarga District

Sl. No.	Dynasty/ King / Date	Temple	Patron	Reference
1	**Rashtrakutas** Indra III (?) 918 A.D.	Aditya at Moraghe	Chandiga (?)	*ARIE* 1958-59, B-632.

KOLAR DISTRICT

Unidentified Dynasty

A solitary inscription[33], found at Narasapura in Malur taluk, dated 1021 A.D., refers to Deyyamma-*gavunda*, the son of Biya-*gavunda*, the chief of Baragur village, who got an idol of Aditya made and installed at this village.

Table showing a Temple of Surya in Kolar District

Sl. No.	Dynasty/ King / Date	Temple	Patron	Reference
1	**Unidentified Dynasty** Anonymous 1021 A.D.	Aditya	Deyyamma-*gavunda*	*EC* XVII, Mr.117.

SUMMARY

1. District-wise availability of Inscriptions and Temples and Images

The above study of twenty-nine inscriptions from different parts of Karnataka reveals that not less than twenty-eight temples and images of Surya were in worship. Bellary district records the highest number of temples and images (6) in 6 inscriptions followed by 5 temples and images in 5 inscriptions of Dharwad district, 4 temples and images in 4 inscriptions each in Bijapur and Mysore districts, 3 temples and images in 4 inscriptions of Shimoga district, 2 temples and images in 2 inscriptions of Raichur district and 1 temple each in 1 inscription each of Bangalore, Chitradurga, Gulbarga and Kolar districts.

2. Dynastic Contribution

Among the 29 records referring to Surya, 10 inscriptions belonging to the Chalukyas of Kalyana refer to 9 temples and images, 6 inscriptions of the Rashtrakutas refer to 6 temples and images, 6 inscriptions assigned to unidentified dynasties refer to 6 temples and images, 3 inscriptions of the Gangas of Talakad refer to 3 temples and images, 2 inscriptions each of the Chalukyas of Badami and the Nolamba-Pallavas refer to 2 temples and images each.

Two records of the Chalukyas of Badami refer to two temples of Surya at Aihole. The earliest reference to a temple of Surya occurs in the record assigned to the middle of 8th century A.D. where the god is named Aditya-bhatara. And the other record of c. 9th century A.D. refers to the 8th century A.D. Surya temple at Aihole.

Of the 3 records of the Gangas of Talakad, 2 are found in Mysore district and one is found in Bangalore district. The earliest reference to a temple of Surya occurs in the inscription of 801 A.D. found at Manne in Nelamangal taluk of Bangalore district. It is of interest to note that the temple of Surya was constructed by a merchant community. The 2 inscriptions romf Mysore refer to the Sun god as Aditya.

Of the 6 inscriptions of the Rashtrakutas, 3 are found in Dharwad district and one each in Gulbarga, Raichur and Bellary districts. They refer to 6 temples of Surya. The earliest reference to a temple of Surya is recorded in an inscription of 865 A.D. found at Bankapur in Shigaon taluk of Dharwad district in which the deity is referred as Aditya bhatara. The other 2 records of 933 A.D. and 946 A.D. of Dharwad and the records of Gulbarga and Raichur also refer to Aditya. The last reference to Surya is recorded in the inscription of 967 A.D. found at

Kolagallu in Bellary district where the image of Surya was installed along with other Hindu gods.

Two inscriptions of the Nolamba-Pallavas, one found in Chitradurga district and other in Bellary district, refer to the Sun god as Aditya. The earliest, a copper plate of c. 9th century A.D., records the construction of a temple for Aditya. The other inscription of 1037 A.D. found at Chirastahalli in Harapanahalli taluk records the installation of the image of Aditya along with Saptamatrikas and Vinayaka.

Of the 10 inscriptions of the Chalukyas of Kalyana, 3 are found in Shimoga district, 2 each in Bellary, Dharwad and Bijapur and 1is found in Raichur district. They refer to 9 temples and images. The earliest reference to Surya occurs in an inscription of 987 A.D. from Bellary district. The inscriptions of Shimoga district refer to the Saurya-martanda/Kirti-martanda temple in the Agrahara Andhasura (1042 A.D.) and the Tejo-martanda temple at Balligave (1046 A.D.). The last reference to Surya is recorded in the inscription of 1049 A.D. of Bijapur district. It is of interest to note that majority of the inscriptions (7) refer to the Sun god as Aditya.

The dynastic affiliation of 6 records, 2 each found in Bellary and Mysore districts and one each found in Shimoga and Kolar cannot be ascertained. The earliest reference to Surya occurs in 2 records of Bellary district assigned to c. 8th century A.D. One record is found at Haluvagilu in Harapanahalli taluk in which the god is Aditya, and the other, found at Kogali in Hagaribommanahalli taluk records the installation of the image of Divaskar (Divakara). The last reference to Surya occurs in an inscription of 1021 A.D. of Kolar district. Among the 6

records, 4 of them refer to Aditya, one refers to Divaskar and another one refers to Surya.

3. Nomenclature

The study of 29 inscriptions reveals 6 different names under which the Sun god was worshipped. The following table gives the names and the total number of references.

Sl.No	Names	Number of references
1.	Aditya	17
2.	Aditya-bhatara	4
3.	Surya	4
4.	Saurya-martanda/Kirti-martanda	1
5.	Tejo-martanda	1
6.	Divaskara	1
	Total	28

The Sun god has been identified in records as Aditya (17), Aditya-bhatara (4), Surya (4), Saurya-martanda/Kirti-martanda (1), Tejo-martanda (1), and Divaskara (1). It is obvious from this that he was more popular as Aditya than by any other name. A noteworthy fact is recorded in the Chalukyas of Kalyana inscriptions of Shimoga district, where the Surya is referred to as Saurya-

martanda/Kirti-martanda (1042 A.D.) and Tejo-martanda (1046 A.D.). He is also named Divaskara (Divakara) in an unidentified inscription of c. 8th century A.D. found in Bellary district.

4. Earliest and Last reference to a Temple and Image of Surya

The earliest reference to a temple of Surya occurs in an inscription from Bijapur district issued during the period of the Chalukyas of Badami (middle of the 8th century A.D.) in which the god has been mentioned as Aditya-bhatara. The last reference to Surya is found in an inscription also from the same district issued during the time of Chalukyas of Kalyana and is dated 1049 A.D., in which he has been named Aditya.

5. Century-wise Distribution of Inscriptions and Temples and Images

From the above analysis one can conclude that though the worship of Surya emerged prominently between the 8th and the 9th centuries, it gained greater popularity after the 9th century A.D. The following table reveals the century-wise break -up of the recorded evidence:

Century	Total inscriptions	No of Temples and Images
8th century A.D.	3	4
9th century A.D.	5	4
10th century A.D.	9	11
to 1050 A.D.	12	9
Total	29	28

6. Patrons

The study of 29 inscriptions reveals six classes of patrons. They are as follows:

Sl. No	Classes of Patrons	References
1.	Religious men (priests, *mahajanas* and ascetics)	10
2.	Individuals (social status unknown)	7
3.	Middle level bureaucracy (*pergade, gavunda,* tax officers)	6
4.	Royal family	3
5.	High nobility (feudatory chiefs)	2
6.	Merchant communities - 2	2
	Total	36

In terms of patronage, it can be noticed that maximum patronage is represented by those associated with religious institutions. It is followed by individuals whose social status cannot be determined, middle level bureaucracy and royal family. The least contribution seems to have come from high nobility and the merchant communities.

7. Motivation

From the study of 29 inscriptions, only 2 records mention the motivation for the installation or construction of temples and grants for Surya. The

Rashtrakuta inscription of King Khottiga, dated 967 A.D. of Bellary district records that the patron Gadadhara installed Surya image along with other gods of Hindu pantheon in order to attain heavenly abode for his parents. Another instance is recorded in the Nolamba Pallava inscription of King Ponnera-Nolamba, of c. 9th century A.D. of Chitradurga district, in which Aditya is installed on the occasion of the naming ceremony of Polalchora, son of King Ponnera-Nolamba, by his grandmother, Revakanirmadi.

8. Grants

It is observed that maximum number of grants came in the form of land grants, while cash grants and remission of taxes though not unknown are far less both in number and frequency.

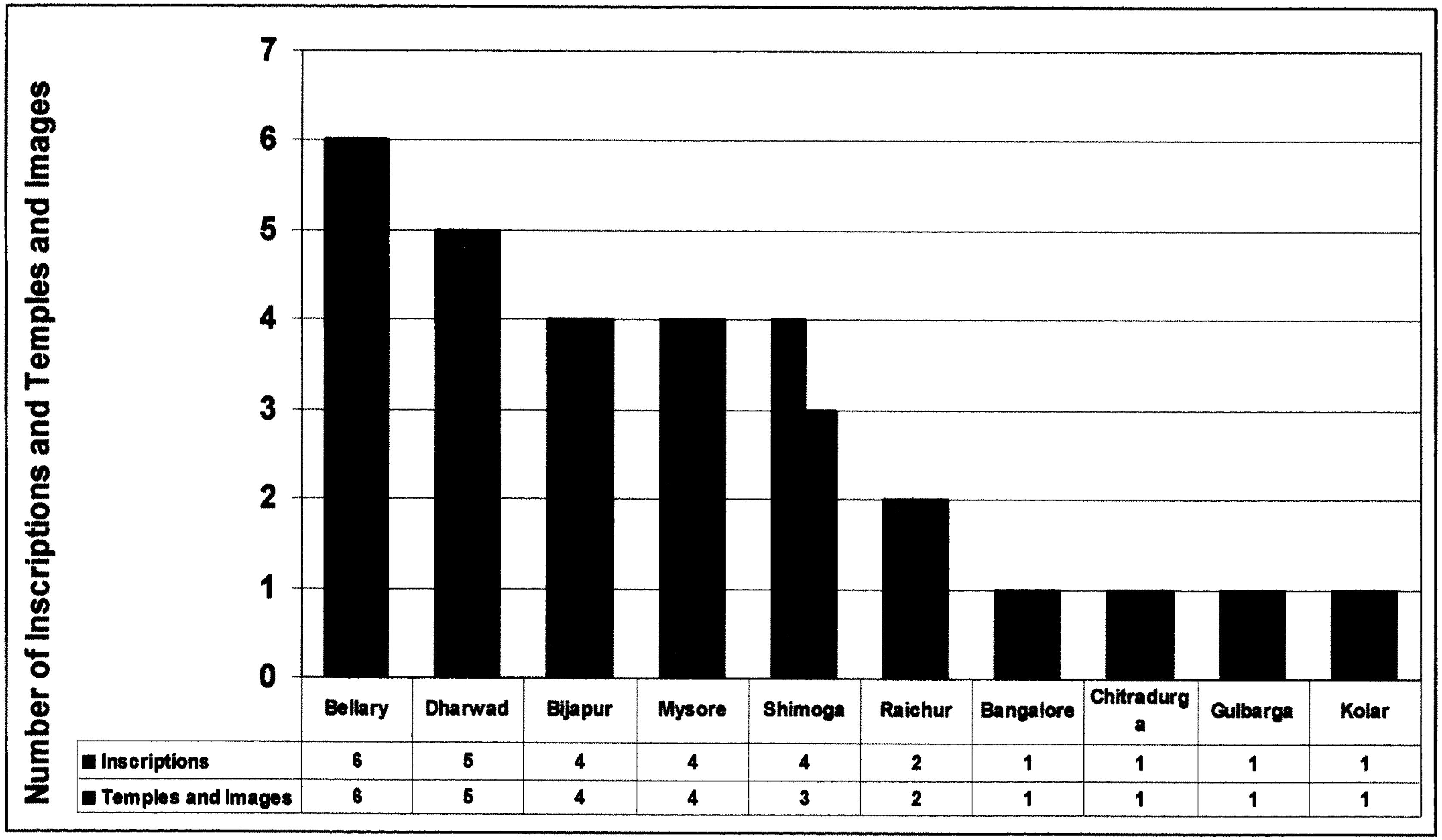
9. More Independent Temples of Surya

From the study it is evident that independent temples built for Aditya are more in number compared to the image of Surya installed along with other deities. But the sculptures of Surya are found in and around temples coming under the period of study.

10. Kings Bore Aditya as a Suffix in their Names

It is interesting to note that many of the Badami Chalukyan Kings bore Aditya as a suffix to their names. For example, Vinayaditya, Vijayaditya, Vikramaditya, Chandraditya bear this out. Similar instances are rarely encountered in the Kadamba, Ganga and Nolamba Pallava names, though in the case of Chalukyas of Kalyana it is not totally absent.

The following is a graphic representation of the total number of Inscriptions and Temples and Images of Surya



	Bellary	Dharwad	Bijapur	Mysore	Shimoga	Raichur	Bangalore	Chitradurg a	Gulbarga	Kolar
■ Inscriptions	6	5	4	4	4	2	1	1	1	1
■ Temples and Images	6	5	4	4	3	2	1	1	1	1

Foot Notes

1. *EI* XXI, pp. 260ff.
2. *SII* IX, pt-i, 75.
3. *KUES*: I, 44, p.502.
4. *Ibid.*, 54, pp. 511-512.
5. Diwakar, R. R. (Ed.), *Karnataka Through the Ages,* p. 143.
6. *Ibid.*, I, 70, p. 523.
7. *Ibid.*, 12, p. 265.
8. *KI* I, 13.
9. *SII* XI, pt-i, 35.
10. *Ibid.*, 37.
11. *EI* XX, pp. 64ff.
12. *SII* XX, 24.
13. *IA* VIII, pp.285-287 ; Annigeri, A. M., *Aihole Samskriti Mattu Kale,* pp.148-149.
14. Rajasekhara, S., *Early Chalukya Art at Aihole,* p. 97.

15. Padigar, Shrinivas. V., *Procedings of 11th Annual Conference of Indian Art History,* pp. 139-151.

16. Annigeri, A. M., *op. cit.*, pp. 152-153.

17. Rajasekhara, S., *op. cit.*, p. 93.

18. *SII* XI, pt-i, 54.

19. *Ibid.*, 85.

20. *EC* IV, Yl. 25.

21. *Ibid*,, Gu.79.

22. *Ibid.*, IV, (Rev.), Ko.38.

23. *Ibid.*, III, (Rev.), Gu.104.

24. *EC* VIII, Sa.108 and 109 (bis).

25. *Ibid.*,VII, Sk. 323.

26. *Ibid.*, VIII, Tl. 27.

27. *KUES*: VII, 49, pp. 33-34.

28. Desai, P. B., *Sasana Parichaya,* 3, pp. 2-4.

29. *EC* IX, Nl. 61.

30. Jois, Srinivas Hullur., "Prabhuramaramamangalada Tamara Sasana", *Prabuddha Karnataka,* Vol. 34 (2), pp. 63ff.

31. *Ibid.,* p. 79.

32. *ARIE* 1958-59, B-632.

33. *EC* XVII, Mr. 117.

CHAPTER VI

TEMPLES AND IMAGES OF HINDU SYNCRETISTIC CULTS

Syncretism was an attempt at reconciliation and rapprochement between and among different Hindu sects. As animosity and rivalry did exist among the votaries of different sects, syncretistic worship was a solution for harmonising monotheism with polytheism and allaying communal bitterness and religious quarrel. The syncretistic images in Hindu temples represent an ecletic attitude and liberal approach towards matters of religious faith. The antiquity of syncretistic worship can be traced to the epic period, though archaeological evidence shows that syncretistic tendencies were at work from a fairly early date.

Traipurusha, the Hindu triad consists of three gods Brahma, Vishnu and Mahesvara, the representatives of the creative, preservative and destructive principles. The Traipurusha, in its philosophical concept, is the manifestation of the Supreme spirit in three forms, Brahma, Vishnu and Mahesvara. The philosophic debates in the orthodox Hindu schools eventually resolved the worship of four central deities (Vishnu, Brahma, Surya, Siva) of the Hindu pantheon into three, by identifying Surya with Vishnu. Thus was evolved the idea of Traipurusha. Other than the Traipurusha worship, syncretistic idealogy is seen in the fusion of or compromise between the two rival sects, namely, Vaishnava and Saurya (Kesavaditya), Saiva and Vaishnava (Sankara-Narayana), Saiva and Sakti (Ardhanarisvara).

While numerous temples and sculptures have been documented by historians, in this chapter an attempt is made to elicit information from the

epigraphical studies. The chapter has two sections: Part I deals with the epigraphical references to Traipurusha temples and images and Part II deals with the epigraphical references to temples and images of Kesavaditya, Sankara-Narayana and Ardhanarisvara.

PART-I

The study of 11 inscriptions reveals 33 references to Traipurusha images installed in temples and *salas* found in five districts of Karnataka.

District-wise distribution of Traipurusha Images in Temples and Salas

Sl. No.	Districts	Inscriptions	Images in Temples and Salas
1.	Bijapur	4	12
2.	Raichur	3	9
3.	Dharwad	2	6
4.	Gulbarga	1	3
5.	Belgaum	1	3
		11	33

BIJAPUR DISTRICT

The above table reveals that Bijapur district has the highest number of Traipurusha temples. Of the four inscriptions found here, one belongs to the

Chalukyas of Badami and one to the Rashtrakutas, and two to the Chalukyas of Kalyana.

The Chalukyas of Badami

The earliest inscription[1] found at Badami in Badami taluk on a pillar in Jambulinga temple belonging to the reign of King Vijayaditya Satyasraya is dated 699 A.D. It records the installation of Brahma, Vishnu and Mahesvara at the capital city of Vatapi (Badami) by Vinayavati, mother of the ruling king and the grant of several gifts of taxes (*sunka*) and incomes in kind given by her. As the inscription records only the installation of the triad by the king's mother and not the construction of the temple by her, scholars opine that Vijayaditya might have constructed the temple. It is a triple-shrined temple and first of its kind in Karnataka[2].

The Rashtrakutas

A composite inscription[3] found at Salotgi in Indi taluk on a stone pillar belonging to the reign of King Krishna III is dated 945 A.D. It records certain donations made by Chakrayudha Budha, the son of Govindabhatta, of Kasyapa gotra, a learned man, the chief of the village of Pavittage (Salotgi), in favour of a Traipurusha *sala* (school) that had been established at the Agrahara Pavittage by the chief minister and *sandhivigrahin* (minister of war and peace) of the king, named Gajankusa Narayana. It also records that Narayana, son of Damaparya, of the Kaundinya gotra, a student of the Kanva sakha of the Vajasaneya veda, prosperous, affable, and powerful, was known for his learning everywhere by the name of Gajankusa. It further records that he got this *sala* built at Pavittage, magnificent in its splendor and a handsome creation made as it were by the

creator, after his own will, in which he placed the *suratraya* (Brahma, Vishnu and Mahesvara). In this *sala,* there were scholars born in various lands.

The Chalukyas of Kalyana

The earliest inscription[4] on a stone tablet found at Belur in Badami taluk belonging to the reign of King Jayasimha II is dated 1022 A.D. It states that Akkadevi, the eldest sister of the king, while governing Kisukad-70, in the loving memory of her deceased elder brother Vikramaditya V, made Perur (Belur) an *agrahara* and constructed a Traipurusha sala in it. She also granted some land and gifted 50 houses and 2 gardens for the feeding and maintenance of students at this *sala.* In the *sala,* standing on an *abhisheka*-stand, there are three stone images, between three and four feet high, of the gods Brahma, Vishnu and Mahesvara, with emblems and attendant figures. The emblems on the top of the stone tablet of the inscription are a linga and the bull Nandi, which helps to conclude that Akkadevi was a staunch Saivite. But the inscription also records that she was a lady of catholic outlook and held Jina and Buddha as respectfully as she did Vishnu and Siva. Akkadevi, a learned patron, establishing a *sala* is noteworthy.

The second inscription[5], a copper plate, belonging to the reign of King Trailokyamalladeva (Somesvara I) is dated 1047 A.D. It was found at Tara Nagara in Sandur taluk of Bellary district. But the record states of a Traipurusha *sala* that had been established at Agrahara Vehura by Mukimarya (Brahmana). Vehura (Bewoor) is in Hunugund taluk of Bijapur district. The inscription records a land grant of 300 *nivarttanas* made by the king, through his *grihamatya* (chamberlain), Muttinaryya, son of Kesimaryya and grandson of Sayimaryya, belonging to Vasista gotra and Bahvricha sakha, to the *sala.* The grant was meant for the upkeep and maintenance of the *sala,* for feeding 200 students, for

the benefit of three teachers of twelve institutions, and for the two teachers of grammar and *nyaya*. The gift of 300 nivarttanas of land was in the village Gamjiyapala which is near Vehura. The inscription does not help to know if the Traipurushas were Brahma, Vishnu and Mahesvara or Surya, Vishnu and Mahesvara, but Nagaraja opines[6] that they were Siva, Vishnu (Janardhana) and Surya.

Table showing Traipurusha Images in Temples and Salas of Bijapur District

Sl. No.	Dynasty/ King/ Date	Images in Temples and Salas	Patrons	References
1.	**Chalukyas of Badami** Vijayaditya Satyasraya 699 A.D.	Brahma, Vishnu and Mahesvara at Vatapi	King's mother Vinayavati	*IA* X, pp. 60-61; *KI* I, 2.
2.	**Rashtrakutas** Krishna III 945 A.D.	Traipurusha *sala* (*Suratraya*) at Agrahara Pavattige	1. Gajankusa Narayana, chief minister and *sandhivigrahin* 2. Chakrayudha Budha, chief of the village, Pavittage	*EI* IV, pp. 57ff.
3.	**Chalukyas of Kalyana** Jayasimha II 1022 A.D.	Traipurusha *sala* (Brahma, Vishnu and Mahesvara) at Agrahara Perur	Akkadevi, eldest sister of Jayasima II	*IA* XVIII, pp. 270ff.
4.	-do- Somesvara I 1047 A.D.	Traipurusha *sala* at Agrahara Vehura	1. Mukimarya (Brahmana) 2. Somesvara I	Nagaraja Rao, M. S. (Ed.), *The Chalukyas of Kalyana*, pp. 3ff.

RAICHUR DISTRICT

In this district three inscriptions belonging to the Chalukyas of Kalyana are found.

The Chalukyas of Kalyana

The earliest inscription[7] found at Madinur in Koppal taluk belonging to the reign of King Ahavamalla Taila II is dated 973 A.D. This largely damaged and worn-out inscription states that Revaya Dvedi Chattopadhyaya Somayaji, of Kasyapa gotra, on receiving a free gift of the village Modeyanur from the king converted it into an *agrahara* and bestowed it to twenty learned Brahmins. He also installed the Traipurusha and constructed a *devata bhavana* in the centre of the *agrahara*, and made suitable provisions for its maintenance. A couple of verses in the record have been devoted to Kesava (Vishnu), Somanatha (Siva) and Surya, which help to glean that these must have been the components of the composite deity Traipurusha[8]. This is the earliest reference to the association of Surya with Vishnu and Siva in the Traipurusha concept.

The second inscription[9] found at Javur in Lingasgur taluk, belonging to the reign of King Jayasimha II, is dated 1018 A.D. It refers to a grant (probably money) made by *mahamandalesvara*-Jogapayya on the occasion of Uttarayana Sankranti and Dipavali in the temple of Traipurushadeva. It further records that similar grants of money were made by *mahasamanta* Bhimadevarasa and other officers in charge of different taxes.

The third inscription[10] found at Ballatagi in Manvi taluk, belonging to the reign of King Jayasimha II, is dated 1022 A.D. It is a damaged record and the available details help to infer that probably Lokaditya, the *manneya* of Ayyanavadi-300, installed the Traipurushadeva at Ballanittige (Ballatagi) and

donated some land to it. It appears that even the queen (Mahadevi) of Jayasimha II, made over some grant to Lokaditya.

Table showing Traipurusha Images in Temples and Salas of Raichur District

Sl. No.	Dynasty/ King/ Date	Images in Temples	Patrons	References
1.	**Chalukyas of Kalyana** Taila II 973 A.D.	Traipurusha temple (Kesava, Somanatha and Surya) at Agrahara Modeyanur	Revaya Dvedi Chattopadhyaya Somayaji	*HAS* XVIII, 11.
2.	-do- Jayasimha II 1018 A.D.	Traipurushadeva at Javur	1. *mahamandalesvara*-Jogapayya, 2. *mahasamanta* Bhimadevarasa and other officers	*ARIE* 1958-59, 'B'-693.
3.	-do- 1022 A.D.	Traipurushadeva at Ballanittige	Lokaditya, the *manneya* and the queen of Jayasimha II	*Ibid.*, 1961-62, 'B'-534; *KUES* : VII, 90, pp. 307-308.

DHARWAD DISTRICT

The two inscriptions found in Dharwad district belong to the period of the Chalukyas of Kalyana.

The Chalukyas of Kalyana

The earliest inscription[11] found at Mulgund in Gadag taluk belonging to the reign of King Jayasimha II is dated 1028 A.D. It states that Nagasvami, head of *brahmapuri* and a disciple of Bhavasivadeva (head of the Saiva

establishments), before going on a pilgrimage to fulfill certain vows (*vratas),* constructed a temple for Traipurusha, a *matha* and an *ashrama*, and made several grants to them.

Another inscription[12] of King Jayasimha II found at Gadag in Gadag taluk is dated 1037 A.D. It registers the gift of land made by Damodara-Setti, after purchasing it from Maddimayya-Nayaka, the *urodeya* of Lokkigundi (Lakkundi), to the temple of Traipurushadeva, constructed by his father Perggade Dhoyipayya. This temple probably had three independent images of Brahma, Vishnu and Mahesvara[13].

Table showing Traipurusha Images in Temples of Dharwad District

Sl. No.	Dynasty/ King/ Date	Images in Temples	Patrons	References
1.	**Chalukyas of Kalyana** Jayasimha II 1028 A.D.	Traipurusha temple, probably at Mulgund	Nagasvami, head of Brahmapuri	*SII* XI, pt-i, 64.
2.	-do- 1037 A.D.	Traipurushadeva temple at Lakkundi	Damodara-Setti and his father Perggade Dhoyipayya	*Ibid.*, 72; *EI* XIX, pp. 217ff.

GULBARGA DISTRICT

The single inscription found in Gulburga district belongs to the period of the Chalukyas of Kalyana.

The Chalukyas of Kalyana

The inscription,[13] a copper-plate found at Tintini in Shorapur taluk belonging to the reign of King Jayasimha II is dated 1017 A.D. It records that

the King made a land grant of 300 nivarttanas for the feeding of 100 students studying the *yajus-sakha* at the Traipurusha *sala* built by Dugganarya-bhatta in the Agrahara Titinisirivara (Tintini). The grant was made by the king to earn merit and at the request of Dugganarya-bhatta, of Kaundinya gotra, a scholar in *yajur-veda.* A pitha of the temple having the three vehicles Hamsa, Garuda and Nandi carved on it, lying in the vicinity, found during a field investigation at Tintini, suggests that Brahma, Vishnu and Mahesvara were enshrined in the Traipurusha *sala*[14].

Table showing Traipurusha Images in a Sala of Gulbarga District

Sl. No.	Dynasty/ King/ Date	Images in Sala	Patrons	Reference
1.	**Chalukyas of Kalyana** Jayasimha II 1017 A.D.	Traipurusha *sala* (Brahma, Vishnu and Mahesvara) at Agrahara Titinisirivara	1. Dugganarya-bhatta 2. King.	Nagaraja Rao M. S and Ramesh, K. V., *CPIK - Recent Discoveries*, 6. pp. 43-51.

BELGAUM DISTRICT

A single inscription found in Belgaum district belongs to the period of the Chalukyas of Kalyana.

The Chalukyas of Kalyana

The inscription[15] found at Kokatanur in Athani taluk belonging to the reign of King Trailokyamalladeva (Somesvara I) is dated 1050 A.D. It refers to the construction of a Traipurusha *sala* at Agrahara Korgatanur by Kuchi-*setti,* a leading merchant (*vaishyottama*) and a land grant made to the maintenance of

students and teachers. It further states that *mahamandalesvara* Jogapayyarasa and his wife Pollikabbe granted the village Jannavada to the gods and for the maintenance of the *sala*. Another grant of a garden and arrangements for the supply of oil for burning a perpetual lamp were made by the *mahajanas* of Kokatanur.

Table showing Traipurusha Images in a Sala of Belgaum District

Sl. No.	Dynasty/ King/ Date	Images in Sala	Patrons	Reference
1.	**Chalukyas of Kalyana** Somesvara I 1050 A.D.	Traipurusha *sala* (Hari, Hara and Hiranyagarbha) at Agrahara Kokatanur	1. Kuchi-*setti*, a leading merchant 2. *mahamandalesvara* Jogapayyarasa and his wife Pollikabbe 3. *mahajanas* of Kokatanur	Gurav, R. N., *Karnataka Bharati*, Vol.3 (2), pp. 45-59.

SUMMARY

On the basis of the above analysis the following inferences can be drawn:

1. District-wise availability of Inscriptions and Temples and Salas

The above study of 11 inscriptions from five districts reveals 33 Traipurusha images in temples and *salas*. Bijapur district records the highest number of inscriptions (4) which refer to 1 temple and 3 *salas*, followed by 3 inscriptions from Raichur district which refer to 3 temples, 2 inscriptions from Dharwad district which refer to 2 temples, and 1 inscription each from Gulbarga and Belgaum districts which refer to 1 *sala* each. It also reveals that inscriptions from the 7th century A.D. to 1050 A.D. are relatively more in the districts of North Karnataka.

2. Dynastic Contribution

Of the 11 inscriptions referring to the Traipurusha, the highest number of inscriptions (9) belongs to the Chalukyas of Kalyana, and one each belongs to the Chalukyas of Badami and the Rashtrakutas.

The antiquity to Traipurusha worship can be traced from the Kadamba period. Though inscriptional evidence does not refer to any Traipurusha temple during the Kadamba period, two records offer salutations and obeisance to the Traipurusha. The Birur plates of Vishnuvarma[16] assigned to 463 A.D. begin with a salutation to Hara, Narayana and Brahma as shining in happiness with the trident, discus and the rosary (respectively) in their hands. The Sangolli plates of Harivarma[17] assigned to 527 A.D. end with obeisance to Harihara and Hiranyagarbha.

Only one inscription of the Chalukyas of Badami refers to the installation of Brahma, Vishnu and Mahesvara. It is dated 699 A.D. and recorded on a pillar in the present Jambulinga temple and belongs to King Vijayaditya. It is the first ever known instance of the installation of Brahma, Vishnu and Mahesvara in a triple-shrined temple. This kind of installation gave birth to the convention of installing the Traipurusha in a single temple in the succeeding period. The sculptural representation of Traipurusha is traceable to the carving of the deities in the ceiling of the temples. Such instances of the Traipurusha concept are seen in the ceiling of the veranda of Cave III at Badami as well as in the ceiling of the *mantapa* of the Kontgudi temple I, Huccapayyagudi temple and Huccapayyamatha temple at Aihole[18].

A solitary inscriptional evidence throws light on the existence of a *sala* dedicated to Traipurusha during the Rashtrakuta period. It is a record of King Krishna III dated in 645 A.D. found at Salotgi in Bijapur district, and refers to the Traipurusha as *suratraya.* This is the earliest record to call the gods Brahma, Vishnu and Mahesvara, the *Traipurusha.* But the antiquity to Traipurusha can be traced to the inscription[19] of King Amogavarsha I dated 866 A.D. and found at Nilagunda (Nilgund) in Dharwad district. It opens with an invocation to the Traipurusha (Svayambhu, Murari and Hara). On stylistic grounds, three temples assigned to this dynasty reveal the images and sculptures of Traipurusha. The Brahmesvara temple[20] at Savadi in Ron taluk of Dharwad district, houses a rectangular *pitha* in the *garbhagriha,* on which the images of Brahma, Sivalinga and Vishnu are installed with their respective mounts carved on the *pitha.* The sculptural representation of Traipurusha is found in the Andhakesvara temple at Huli in Belgaum district. The reliefs of Brahma, Siva (Nataraja) and Vishnu are chiseled in between the *makaras* on the two pilasters at the entrance of the *ardhamantapa*[21]. The two slender pillars dividing the *ardhamantapa* from the *navaranga* in Somesvara temple at Sogala in Belgaum district support a *makaratorana* relieved with the figures of Brahma, Siva and Vishnu. During the Rashtrakuta period, the Traipursa cult had become very popular that hero stones in Ron and Gadag taluks of Dharwad districts have fine bas-reliefs of Brahma, Tandesvara, Siva and Vishnu[22].

Of the nine inscriptions of the Chalukyas of Kalyana, 3 are found in Raichur district, 2 each in Bijapur and Dharwad districts, and 1 each in Gulbarga and Belgaum districts. They refer to five Traipurusha temples and four Traipurusha *salas.* The maximum number of records referring to Traipurusha belongs to this dynasty. The earliest record referring to Traipurusha (Kesava,

Somanatha and Surya) occurs in an inscription dated 973 A.D. from Raichur district. Here, in the Traipurusha concept, Brahma is replaced by Surya and it being the earliest reference to the association of Surya with Vishnu and Siva, points to the fact that the Chalukyas of Kalyana initiated this concept. Two more inscriptions from Raichur district, one dated 1018 A.D. and the other dated 1022 A.D., refer to Traipurusha at Javur and Ballanittige respectively. The two records from Bijapur district, one dated 1022 A.D. and the other dated 1047 A.D., reveal the existence of Traipurusha *salas* at Perur and Vehura respectively. Two records from Dharwad district one dated 1028 A.D. and the other dated 1037 A.D. refer to Traipurusha temples at Mulgund and Lakkundi respectively. A single record dated 1017 A.D. from Gulbarga district refers to a Traipurusha sala at Tintini and a record dated 1050 A.D. from Belgaum district also refers to a Traipurusha *sala* at Kokatanur. Other than these nine inscriptions that reveal reference to Traipurusha *salas* and temples, a good number of Chalukyan records invoke the Traipurusha. For instances, a record from Balligave in Shikaripur taluk of Shimoga district dated 1019 A.D., belonging to the reign of King Jayasimha II, invokes Traipurusha as *Chakradhari, Suladhari* and *Pasadhari,* and another record from Kokatanur in Athani taluk from Belgaum distritct dated 1050 A.D. belonging to the reign of King Somesvara I, invokes Traipurusha as *Hari, Hara* and *Hiranyagarbha.*

The study reveals that the inscriptions referring to Traipurusha temples and *salas* are only recorded from the Chalukyas of Badami, Rashtrakutas and Chalukyas of Kalyana. Though praise of Traipurusha is found in the Kadamba record, the records of Gangas of Talakad, Cholas, Alupas and Nolamba Pallavas do not reveal any reference to Traipurusha. It is surprising to note that not a

single record of the Hoysalas referring to Traipurusha is found though fifty years of their rule is included in the study period.

3. Nomenclature

The study of 11 inscriptions reveals that the Traipurusha were worshipped in the following names.

Sl. No.	Names	References
1.	Traipurusha	6
2.	Brahma, Vishnu, Mahesvara	3
3.	Hari, Hara, Hiranyagarbha (Aja, Hari, Rudra)	1
4.	Kesava, Somanatha, Surya	1
	Total	11

The above list shows that the trinity, Brahma, Vishnu, Mahesvara was more worshipped in the name of Traipurusha. The list reveals 6 references to Traipurusha; and among them one refers to Traipurusha as *Suratraya.* The inscriptional evidence does not provide any clue to find if the Traipurusha embodied Brahma, Vishnu, Mahesvara or Brahma was replaced by Surya. The Traipurusha in the name of Brahma, Vishnu and Mahesvara is revealed in three records. A single record names Traipurusha as Hari, Hara, Hiranyagarbha and also as Aja, Hari, Rudra. As late as the 10th century A.D., the Traipurusha group invariably comprised Brahma, Vishnu, Mahesvara, but a record of the Chalukyas of Kalyana dated 973 A.D. from Raichur district refers to Traipurusha as Kesava,

Somanatha and Surya. Here it is found that Brahma was replaced by Surya. The reason for this sudden change is difficult to determine, but several factors could be responsible, such as, a remarkable increase in the popularity of Vishnu from the 10th century A.D. onwards; popularity of the legends that Brahma was the son of Vishnu and did his duties of creation by the latter's grace, and the legends of Aditya as an aspect of Vishnu[23].

A mention may be made of a few inscriptions which do not refer to any Traipurusha *sala* or temple but only reveal praises to Traipurusha. The Kadamba records name Traipurusha as Hara, Narayana and Brahma and as Hari, Hara, Hiranyagrabha. A Rashtrakuta record names Traipurusha as Svayambhu, Murari and Hari. The Chalukyas of Kalyana records name Traipurusha as Chakardhari, Suladhari and Pasadhari and also as Hari, Hara and Hiranyagrabha.

4. Earliest and Last Reference to a Traipurusha Temple and a Sala

The earliest reference to the worship of Traipurusha is recorded in an inscription of the Chalukyas of Badami dated 699 A.D., belonging to King Vijyaditya Satyasraya. It is found at Badami in Bijapur district, and refers to Brahma, Vishnu and Mahesvara at Vatapi as being installed by the king's mother Vinayavati. The last reference is recorded in an inscription of the Chalukyas of Kalyana dated 1050 A.D., belonging to King Somesvara I. It is found at Kokatanur in Athani taluk of Belgaum district and refers to the construction of a Traipurusha *sala* (Hari, Hara and Hiranyagrabha) at Agrahara Korgatanur.

5. Variety of Traipurusha Images

Traipurusha is a composite deity of gods Brahma, Vishnu, Mahesvara, even Siva, delineated in anthromorphic form. Some Traipurusha temples may

have three distinct cells each enshrining one image of these three gods. Alternatively the Traipurusha temples may have a single cell which is necessarily oblong, and enshrine images of Brahma, Vishnu, Mahesvara on an elongated *pitha* or a composite deity having three faces in one image.

Among the 11 inscriptions studied, only five inscriptions make it possible to know the variety of Traipurusha images installed in the temples and *salas*. Field studies carried out by some scholars help us to understand that the earliest Traipurusha temple from Badami in Bijapur district built in 699 A.D., is a triple-shrined temple having three cells for the independent images of Brahma, Mahesvara and Vishnu. At present, a *linga* is found in the middle cell whereas the other two cells are empty.

Another category of Traipurusha was the installation of three images on a single *pitha*. The study reveals three such instances in Traipurusha *salas*. Two Traipurusha *salas,* one from Salotgi (Pavittage)[24] and the other from Belur (Perur) [25] both from Bijapur district, have the independent images of Brahma, Vishnu, Mahesvara installed on a single *pitha*. A third instance from Tintini in Gulbarga district also reveals that Brahma, Vishnu and Mahesvara were enshrined on a single *pitha* in the Traipurusha *sala*[26].

A Traipurusha *devata-bhavana* at Modeyanur from Raichur district recorded in an inscription dated 973 A.D., refers to Kesava, Somanatha and Surya, installed in a *garbhagrha*[27].

The remaining six inscriptions, out of 11, do not help in any way to infer the variety of Traipurusha images installed in temples and *salas*.

6. Century-wise Distribution of the Inscriptions and Temples and Salas

It is difficult to trace the antiquity of Traipursha worship. Pre-Chalukyan records reveal the praise of Traipurusha, but inscriptional evidence along with structural evidence is found in the 7th century A.D. The following table shows inscriptional evidence as well as Traipurusha temples and *salas* from the 7th century A.D. to 1050 A.D.

Century	Total inscriptions	Temples and Salas
7th century A.D.	1	1
8th century A.D.	Nil	Nil
9th century A.D.	Nil	Nil
10th century A.D.	2	2
to 1050 A.D.	8	8
Total	11	11

The table shows the earliest reference to a Traipurusha in the 7th century (699 A.D.), during the period of the Chalukyas of Badami. In the 8th and 9th centuries A.D., the study does not encounter any records referring to Traipurusha temples and *salas*. In the 10th century A.D., a record of the Rashtrakutas refers to a Traipurusha *sala* and a record of the Chalukyas of Kalyana refers to a Traipurusha *devata-bhavana*. During the first half of the 11th century A.D., a maximum increase of eight references to Traipurusha temples and *salas* in the period of the Chalukyas of Kalyana is recorded. It can be inferred that no

dynasty other than the Chalukyas of Kalyana witnessed such a popularity of Traipurusha worship.

7. Patrons

The study of 11 inscriptions reveals five classes of patrons. They are as follows:

Sl. No	Classes of Patrons	References
1.	Royal family	5
2.	Religious men (priests, *mahajanas*)	5
3.	High nobility (*sandhivigrahin, mahamandalesvara, mahasamanta*)	4
4.	Middle level bureaucracy (*pergade, manneya, gramapati*)	3
5.	Merchant community (*settis*)	2
	Total	19

In terms of patronage, it can be noticed that the royal family and religious men provided maximum patronage to Traipurusha temples and *salas* which is followed by the high nobility and the middle level bureaucracy. The least contribution seems to have come from the merchant community. In the patronage extended by the royal family, two of them are kings and three are queens. The credit of installing Brahma, Vishnu, Mahesvara for the first time in a temple at Vatapi (Badami) goes to queen Vinayavati, mother of Vijayaditya. Another

example is provided by Akkadevi, a sister of King Jayasimha II, who installed the gods Brahma, Vishnu and Mahesvara on a *pitha* and built a *sala* in Agrahara Perur (Belur). She not only advocated but also practiced the best of the principles advocated by Jaina, Baudha, Vaishnava and Saiva orders. No doubt, such persons were hard to come by, but the patronage to this cult was not limited. Besides Vinayavati and Akkadevi, Mahadevi, queen of Jayasimha II, seems to have contributed for the maintenance of a Traipurusha temple at Ballanittige. This attitude of the royal ladies shows their exceptional tolerance and broad outlook towards religion.

The second category of patronage is by the religious men who were probably some kind of authorities in *agraharas* and *brahmapuri*. Some learned religious men established Traipurusha temples and *salas*. For instances, a record of 973 A.D. from Raichur district states that Revaya Dvedi Chattopadhyaya Somayaji installed Traipurusha image and constructed a *devata-bhavan* in the centre of the Agrahara Modeyanur. A second record dated 1017 A.D. from Gulbarga district states that Dugganarya-bhatta built a Traipurusha *sala* at Agrahara Titntinisirivara. A third record dated 1028 A.D. from Dhatwad district records that Nagasvami, head of *brahmapuri,* constructed a temple for Traipurusha. A fourth record dated 1047 A.D. from Bijapur district states that Mukimarya, a Brahmana, had established a Traipurusha *sala* at Agrahara Vehura (Bewoor). A fifth record dated 1050 A.D. from Belgaum district states that the *mahajanas* of Agrahara Korgatanur (Kokatanur) made a grant of a garden and arrangement for the supply of oil for burning a perpetual lamp for the Traipurusha.

The third category of patrons included the high nobility. A noteworthy instance is recorded in the Rashtrakuta inscription dated 945 A.D. from Bijapur district. It states that Gajankusa Narayana, the chief minister and *sandhivigrahin*

of the king, had established a Traipurusha *sala* and installed *Suratraya* at Agrahara Salotgi (Pavittage).

The study also shows that the middle level bureaucrats and merchants did not lag behind in extending their patronage towards Traipurusha cult.

An interesting fact to be considered in the Traipurusha worship is to trace the cult affiliation of the patron. It could be known from the placing of the principle deity of the worshipper in the centre (any image of the Traipurusha).

8. Motivation

From the study of 11 inscriptions, only two inscriptions mention the motivation for the construction of Traipurusha temples and *salas* and grants made to them. An inscription dated 1017 A.D. from Gulbarga district, belonging to King Jayasimha II, mentions that the king for his own merit and at the request of Dugganarya-bhatta, donated 300 *nivarttanas* of land for the feeding of 100 students in the *sala* at Agrahara Tintinisirivara. Another record of the same king dated 1022 A.D. from Bijapur district records that Akkadevi, the eldest sister of the king, made Perur as an *agrahara* and constructed a *sala* in it to commemorate the death of her elder brother Vikramaditya V.

9. Grants

Of the types of grants made, the frequency of land grants is higher in comparison with those of economic grants.

10. Traipurusha Sala - an Educational Centre

An interesting aspect of the worship of Traipurusha is their association with *salas* (schools). In the study of 11 inscriptions, six inscriptions refer to

Traipurusha temples and five inscriptions refer to the Traipurusha *salas* located in *agraharas*. Among these five inscriptions, an inscription of the Rashtrakutas dated 945 A.D., is the earliest reference to a Traipurusha *sala* that was located at Agrahara Salotgi (Pavittage). The remaining four inscriptions belong to the Chalukyas of Kalyana. The earliest one dated 1017 A.D. from Gulbarga district refers to a *sala* at Agrahara Tinitinisirivara, a second record dated 1022 A.D. and a third record dated 1047 A.D., both from Bijapur district refer to a *sala* at Agrahara Perur and to a *sala* at Agrahara Vehura respectively, and a fourth record dated 1050 A.D. from Belgaum district refers to a *sala* at Agrahara Korgatanur.

These Traipurusha *salas,* located in *agraharas,* were educational centers where the students were initiated into several branches of knowledge and schools of philosophy. It was probably aimed at making students grow up with a broad outlook. This emphasis is particularly evident in the Chalukyas of Kalyana records inscribed within 1050 A.D. The Traipurusha *sala* at Agrahara Tinitinisirivara had 100 students (*brahmacharins*) residing in it and studying the *Yajus-sakha* in the *sala.* Students were also fed and maintained in the *sala* at Agrahara Perur. Two hundred students studied and five teachers teaching different *sastras* were maintained in the *sala* at Agrahara Vehura, and even at Agrahara Korgatanur, students and teachers were fed and looked after in the *sala.* It can be inferred from the records that different subjects like *Sastras, Vedas, Nyaya* and Grammar etc., were taught to the students in the *salas.*

A worth noticing fact of the Traipurusha *sala* is its description occurring in the inscriptions. The Rashtrakuta record of 945 A.D. from Salotgi records that Gajankusa-Narayana built a Traipurusha *sala* at Pavittage, magnificent in its splendor and a handsome creation, made as it were by the creator, after his own

will. In this *sala* there were scholars born in various lands. Another instance is recorded in the inscription of the Chalukyas of Kalyana dated 1050 A.D. It records that the *sala* at Korgatanur constructed by Kuchi-*setti* was a beautiful creation on earth and compared to the heavenly abode of god Devendra.

11. A Village gets its name after a Sala

A worth notable point is that the Agrahara Pavittage (Bijapur district) got its name later as Salotgi. The name 'Salotgi' probably is derived after the establishment of the *sala* in the middle of the village. The word 'Pavi' seems to have been replaced by the word '*sala*', and thus is derived the name 'Salotgi'.

PART – II

Only six recorded evidences of Syncretistic temples and images are found in six districts of Karnataka. Of them, three inscriptions refer to Sankara-Narayana, three to Kesavaditya, and only one refers to Ardhanarisvara.

KESAVADITYA

Of the three inscriptions referring to Kesavaditya, two inscriptions belong to the Rashtrakutas. And one inscription belonging to the Chalukyas of Kalyana which refers to Kesavaditya, is already counted under the Traipurusha sect.

District-wise distribution of Kesavaditya Temples

Sl. No.	Districts	Inscriptions	Temples
1.	Dharwad	1	1
2.	Shimoga	1	1
3.	Belgaum	--	1
		2	3

DHARWAD DISTRICT

The Rashtrakutas

The earliest inscription[28] found at Kavajgeri in Ron taluk, belonging to the reign of King Govinda IV is dated 933 A.D. It states that Ballajja-*gavunda* of Kovujagere with devotion constructed a temple of Kesavaditya along with some other temples and made a land grant to it. It appears that Ballajja-*gavunda* made an attempt to bring about a compromise between the Vaishnava and Saurya faiths by establishing a temple dedicated to Kesavaditya. To confirm this, Banerjea's opinion[29] can be quoted, "one of the most important of the Pauranic religious systems to emerge in the early stage of their evolutionary and formative period was Vaishnavism. The name is evidently derived from Vishnu, primarily the solar god of the Vedas."

SHIMOGA DISTRICT

The second inscription[30] found at Otur in Sorab taluk, belonging to the reign of King Kannaradeva (Krishna III), is assigned to 938 A.D. It refers to the

construction of a temple for Kesavaditya at Otur by Nakiya Chattaya, the *pergade* of Edenad. His brother Pergade Poleyamma is stated to have constructed a well and a *matha* in the vicinity of this temple. Poleyamma's wife Gombabbe is specifically stated to have installed the deity in the temple, and the two brothers are stated to have made grants for its up-keep.

Table showing Kesavaditya Temples in Dharwad and Shimoga Districts

Sl. No.	Dynasty/ King/ Date	Temples	Patrons	References
1.	**Rashtrakutas** Govinda IV 933 A.D.	Kesavaditya temple at Kavajgeri	Ballajja-*gavunda*	*SII* XI, pt-i, 35.
2.	-do- Krishna III 938 A.D.	Kesavaditya temple at Otur	1. Nakiya Chattaya, the *pergade* of Edenad 2. Pergade Poleyamma and his wife Gombabbe.	*EC* VIII, Sb. 70.

BELGAUM DISTRICT

The Chalukyas of Kalyana

An inscription[31] found at Kokatanur in Athani taluk belonging to the reign of King Trailokyamalladeva (Somesvara I) is dated 1050 A.D. It records the gift of a garden made to Traipurushadeva of Agrahara Korgatanur by the *mahajanas* of Korgatanur. A reference to the garden of god Kesavaditya is found while describing the boundary of the garden land donated to Traipurushadeva, which proves the existence of Kesavaditya temple at Kokatanur.

Table showing Kesavaditya Temple in Belgaum District

Sl. No.	Dynasty/ King/ Date	Temple	Patron	Reference
1.	**Chalukyas of Kalyana** Somesvara I 1050 A.D.	Kesavaditya at Kokatanur	--	Gurav, R. N., *Karnataka Bharati*, Vol. 3 (2), p. 52.

SANKARA-NARAYANA

Of the three inscriptions referring to Sankara-Narayana, one each belongs to the Alupas and the Chalukyas of Kalyana. The dynastic affiliation of the third record cannot be ascertained.

District-wise distribution of Sankara-Narayana Temples and Images

Sl. No.	Districts	Inscriptions	Temples
1.	South Kanara	1	1
2.	Bellary	1	1
3.	Gulbarga	1	1
		3	3

SOUTH KANARA DISTRICT

The Alupas

An inscription[32], found at Bijur in Coondapur taluk is undated, but on paleographical grounds it has been assigned to c. 10th century A.D. It does not

name either the king or the dynasty, but since the area was ruled by the Alupas perhaps it was issued under them. The record enumerates gifts given to the god of Mogeri (Mugeri). The name of the patron and his social identity, however, are not made clear. Gururaja Bhatt opines[33] that god of Mogeri is none other than Sankara-Narayana. The image of Sankara-Narayana is 75 centimeters tall, having the Narayana form on the left side and the Sankara form on the right side, and on stylistic grounds belongs to c. 10th century A.D.[34]

Table showing Sankara-Narayana Temple in South Kanara District

Sl. No.	Dynasty/ King/ Date	Temple	Patron	Reference
1.	**Alupas** King (?) c. 10th century A.D.	God of Mogeri (Sankara-Narayana)	--	*ARIE* 1953-54, B-315.

BELLARY DISTRICT

The Chalukyas of Kalyana

An inscription[35] found at Telagi in Harapanahalli taluk belonging to the reign of King Jayasimha II is dated 1032 A.D. It states that Urodeya Kannimayya of Agrahara Telagi, after washing the feet of the feudatory ruler Jagadekamalla Nolamba-Pallava Permanadi (Udayaditya), made a land grant to Karigoda (*gauda*) in the presence of the deity Sankara-Narayana at Kudalur. Obviously, this temple of Sankara-Narayana was in existence by this time.

Table showing Sankara-Narayana Temple in Bellary District

Sl. No.	Dynasty/ King/ Date	Temple	Patron	Reference
1.	**Chalukyas of Kalyana** Jayasimha II 1032 A.D.	Sankara-Narayana at Kudalur	Urodeya Kannimayya	*SII* XI, pt-i, 85.

GULBARGA DISTRICT

Unidentified Dynasty

An inscription[36] found at Saradagi in Gulbarga taluk does not name either the King or the dynasty, but is dated 1011 A.D. It records a land grant made to the temple of Sankara-Narayana. The details of the patron are not clear.

Table showing Sankara-Narayana Temple in Gulbarga District

Sl. No.	Dynasty/ King/ Date	Temple	Patron	Reference
1.	**Unidentified Dynasty** Anonymous 1011 A.D.	Sankara-Narayana temple	--	Gogi, Hanumakshi (Ed.), *Kalburgi Jilleya Sasanagalu*, 5, pp. 99-100.

ARDHANARISVARA

The Chalukyas of Kalyana

A solitary inscription[37] found at Adur in Hangal taluk of Dharwad district belonging to the reign of King Jayasimha II is dated 1034-35 A.D. A reference to Ardhanarisvara occurs in the record along with a reference to Saivesvara temple.

As the inscription is damaged, it is not clear whether the Ardhanarisvara image was installed in the Saivesvara temple or not.

Table showing Ardhanarisvara Image in Dharwad District

Sl. No.	Dynasty/ King/ Date	Image	Patron	Reference
1.	**Chalukyas of Kalyana** Jayasimha II 1034-35 A.D.	Ardhanarisvara image	--	*SII* XX, 24.

SUMMARY

On the basis of the above analysis the following inferences can be drawn:

1. District-wise availability of Inscriptions and Temples and an Image

The study of 7 inscriptions provides details of 6 temples and an image of syncretistic deities from c. 10th century A.D. onwards. Three inscriptions refer to the temples of Kesavaditya, one each found in Dharwad, Shimoga and Belgaum (already counted in Traipurusha sect.) districts. Another three inscriptions found in South Kanara, Bellary and Gulbarga districts respectively refer to temples of Sankara–Narayana, and an inscription found in Dharwad district refers to an image of Ardhanarisvara.

2. Dynastic Contribution

Among the three syncretistic deities, the sculptural representation of Sankara-Narayana dates back to the period of Kadambas of Banavasi. Sankara-Narayana is also known as Harihara. Only two sculptures of Harihara, belonging

to the Kadambas of Banavasi, one from Gokarna (c. 5th century A.D.) and the other from Harihara (c. 5th/6th century A.D.) are found[38]. The inscriptions of this dynasty do not record any praise for Sankara-Narayana, Kesavaditya and Ardhanarisvara nor record any temple dedicated to them.

The Chalukyas of Badami inscriptions also do not record any praise for Sankara-Narayana, Kesavaditya and Ardhanarisvara nor record any temple dedicated to them. But sculptural representations of Harihara and Ardhanarisvara are found in the caves and temples of Badami, Mahakuta, Aihole and Pattadakal. A mutilated image of Sankara-Narayana was discovered in the surroundings of Koti-*tirtha*, Gokarna in North Kanara by Gururaja Bhatt. He ascribes it to c. 7th century A.D. and states that it may be assigned to the Chalukyas of Badami[39]. Epigraphical evidence does not reveal any temple dedicated to Harihara. But it is opined that the Kadasiddhesvara temple at Pattadakal, due to the presence of Harihara sculpture on the west outer wall, was probably dedicated to Harihara[40]. The inscriptions of this dynasty do not record any praise for Kesavaditya or record sculptural evidence nor any temple dedicated to the deity.

Only one inscription of the Alupas is recorded in the study. It is an undated record assigned to c. 10th century A.D. and found at Bijur in South Kanara district. It mentions gifts given to god of Mogeri (Shankara-Narayana). The inscriptions of this dynasty do not record any praise for Sankara-Narayana, Kesavaditya and Ardhanarisvara nor record any temples dedicated to Kesavaditya and Ardhanarisvara. But temples dedicated to Sankara-Narayana ascribed to c. 10th century A.D. are found in Nandavara, Pandesvara (Udupi taluk) and Kodavuru of South Kanara district[41]. These temples do not have inscriptional evidence within 1050 A.D., but suggest that the worship of Sankara-Narayana was popular during the period of the Alupas.

Epigraphical references to syncretistic deities begin to occur in the study from the period of the Rashtrakutas. The two records found refer to temples of Kesavaditya. In this period not a single reference to Sankara-Narayana (Harihara) or Ardhanarisvara is recorded. The inscriptions of this dynasty do not record any praise for Sankara-Narayana, Kesavaditya and Ardhanarisvara nor is any sculptural evidence found. A record dated 933 A.D. from Kavajgeri in Dharwad district and another record dated 938 A.D. from Otur in Shimoga district, both refer to the temples of Kesavaditya.

Three inscriptions of the Chalukyas of Kalyana issued within 1050 A.D. are recorded. Of the three, one inscription each refers to Sankara-Narayana, Kesavaditya and Ardhanarisvara. A record dated 1032 A.D. from Telagi in Bellary district refers to Sankara-Narayana at Kudalur, a second record dated 1034-35 A.D. from Adur in Dharwad district refers to Ardhanarisvara and a third record dated 1050 A.D. from Kokatanur refers to Kesavaditya. The inscriptions of the Chalukyas of Kalyana do record praise for these syncretistic deities, and even the temples carry sculptural evidences.

Other than the above mentioned dynasties, epigraphical references to the syncretistic deities are not recorded from the Gangas of Talakad, Cholas, Nolamba Pallavas etc. The inscriptions hardly record any praise of these deities, and lack of sculptural evidence is also noticed.

3. Nomenclature

The study of 7 inscriptions reveals that the syncretistic deities were worshipped by the following names.

Sl. No	Names	References
1.	Kesavaditya	3
2.	Sankara-Narayana	3
3.	Ardhanarisvara	1
	Total	7

The above list shows that Kesavaditya has three references. Kesava is the first of Vishnu's *chaturvimsati* forms worshipped with Surya as Aditya, as a syncretistic deity. The earliest reference which is recorded in an inscription of the Rashtrakutas dated 933 A.D., is found in Dharwad district and the last which is recorded in an inscription of the Chalukyas of Kalyana dated 1050 A.D., is found in Belgaum district. The image of Kesavaditya, the union of the cult deities of Vaishnavism and Saurya, does not help to understand if the image was one or there were two separate images.

The study records three references to Sanakara-Narayana. Sankara-Narayana is a syncretistic deity that came out of reconciliation between the Vaishnava and the Saiva sects. According to the Saiva-Siddhantins, Sanakara-Narayana is the 13th *Lilamurti* of Mahesa among the 25 *Lilamurtis*[42]. Sankara-Narayana is another form of Harihara. The study records that the earliest reference to Sankara-Narayana in an inscription of the Alupas which is assigned to c. 10th century A.D. is found in South Kanara district and the last reference which is recorded in an inscription dated 1011 A.D. is found in Gulbarga district. But the dynastic affiliation cannot be ascertained.

A single reference to Ardhanarisvara is recorded in an inscription of the Chalukyas of Kalyana dated 1034-35 A.D. and found in Dharwad district. Ardhanarisvara is a representation of Siva combined with his Sakti (Parvati) as one person. This form expresses Siva in his completeness and totality and also emphasizes the union of the principle cult deities of Saivism and Saktism.

4. Century-wise Distribution of the Inscriptions and Temples and an Image

The syncretistic form of Kesavaditya, Sankara-Narayana (Harihara) and Ardhanarisvara is a unique conception of Hindu creative mind. The mythological background of the syncretistic aspects of these deities can be traced to the Epics and the Puranas. In iconography, the forms had materialized as early as the Kushana period. The worship of these deities as cult gods became popular in North India from the time of the Guptas.

The following chart reveals inscriptional evidences as well as temples and an image of syncretistic deities from 10th century A.D. 1050 A.D.

Century	Total inscriptions	Temples and an Image
10th century A.D.	2	2
to 1050 A.D.	5	5
Total	7	7

The chart shows two references to the worship of Kesavaditya in the 10th century A.D. and one reference in the middle of 11th century A.D., the other three references, in the middle of 11th century A.D., refer to Sankara-Narayana and a single reference in the middle of 11th century A.D. refers to Ardhanarisvara.

Though sculptural representations to Sankara-Narayana and Ardhanarisvara are found as early as the period of Kadambas of Banavasi and the Chalukyas of Badami, epigraphical evidence is recorded only in the middle of the 11th century A.D. The study records inscriptional evidence to Kesavaditya in the 10th century A.D. from the Rashtrakuta period. A point to be noted is that the study does not record any epigraphical evidence to the temples and images of these syncretistic deities till the 10th century A.D.

5. Patrons

In the study of 7 inscriptions, only three inscriptions reveal the identity of the patrons. All these patrons belong to the middle level bureaucracy two are *pergades*, one is the wife of a *pergade*, one is a *gavunda*, and one is an *urodeya.*

6. Motivation

Out of the 7 inscriptions studied, only one inscription mentions the motivation for the construction of a temple for Kesavaditya. The inscription of the Rashtrakutas belonging to King Govinda IV, dated 933 A.D., and found at Kavajgeri in Dharwad district, records that Ballajja-*gavunda* of Kovujagere constructed a temple for Kesavaditya with deep devotion.

7. Grants

Of the 7 inscriptions studied, only three inscriptions clearly mention grants given to the temples. The Rashtrakuta inscriptions dated 933 A.D. and 938 A.D., record land grants made to Kesavaditya and an inscription dated 1011 A.D., whose dynastic affiliation cannot be ascertained, records a land grant made to Sankara-Narayana.

BRAHMA TEMPLES AND IMAGES

In Hindu mythology, Brahma is regarded as the god of creation and has a position among the three chief gods of Hindu triad. There are no incarnations or manifestations of Brahma as in the case of other gods. The *Rigveda* records earliest reference to Brahma as a creator. Brahma not being the cult god has very few temples dedicated to him.

Epigraphical reference to Brahma in Karnataka dates back to late 10th century A.D. The study reveals only three inscriptions which refer to Brahma. It appears that Brahma was more worshipped as a syncretistic deity rather than an independent deity. The following table shows the number of temples and images of Brahma in three districts of Karnataka.

District-wise distribution of Temples and Images of Brahma

Sl. No.	Districts	Inscriptions	Temples and Images
1	Bellary	1	1
2	Raichur	1	1
3	Mysore	1	1
		3	3

BELLARY DISTRICT

The Rashtrakutas

A solitary inscription[43] found at Kolagallu in Bellary taluk belonging to the reign of King Khottiga is dated in the year 967 A.D. It records that a Brahmana patron named Gadadhara (originally from Varendri of East Bengal, now

Bangladesh) chief of Karttikeya Tapovana of Kolagallu in Bellary District, installed an image of Brahma (*Vedha*) along with other Hindu gods. This patron might have been a chief priest or a chief of the Brahmanical community settled at this centre.

RAICHUR DISTRICT

The Chalukyas of Kalyana

A single inscription[44] found at Pura in Kushtagi taluk belonging to the reign of King Jayasimha II is dated 1018 A.D. It records that a land of 12 *mattars* belonged to god Brahma. The details in the record are not clear to understand whether a temple was exclusively dedicated for Brahma.

MYSORE DISTRICT

The Cholas

An inscription[45] found at Maliyuru in Heggadadevanakote taluk belonging to the reign of King Rajendra Chola Deva I is assigned to 1022-23 A.D. It is a damaged record which registers a grant of an oil-mill (*kaigāna*) and of 5 *kolagas* of land probably made over to god Brahma.

Table showing Temples and Images of Brahma in Bellary, Raichur and Mysore Districts

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Rashtrakutas** Khottiga 967 A.D.	Image of Brahma (*Vedha*)	Gadadhara (a Brahmana chief of Karttikeya	*EI* XXI, pp. 260 ff.

			Tapovana of Kolagallu)	
2.	**Chalukyas of Kalyana** Jayasimha II 1018 A.D.	Brahma	--	*KUES* : II, 18, pp. 296-297.
3.	**Cholas** Rajendra Chola Deva I 1022-23 A.D.	-do-	--	*EC III* (Rev.), Hg. 29; *Ibid.*, IV, Hg. 7.

SUMMARY

On the basis of the above analysis the following inferences are made.

1. District-wise availability of Inscriptions and Temples and Images

The above study reveals only three inscriptions referring to temples and images of Brahma, one each from Bellary, Raichur and Mysore districts.

2. Dynastic Contribution

The three records that refer to Brahma are from the Rashtrakuta, Chalukyas of Kalyana and Chola dynasty respectively. It is clearly evident from the study that epigraphical evidence to the worship of Brahma is not revealed from other dynasties in the period of study. But some inscriptions bring forth the eulogy to Brahma in the invocatory verses. The inscriptions of the Kadambas of Banavasi praise Brahma as the victorious, as the creator of the universe and as *pitamahah*[46]. Brahma finds praise in the invocatory verses of the Chalukyas of Badami record[47]. In the inscriptions of the Gangas of Talakad, the Kings of the dynasty are compared to Brahma. Some are praised to be like Brahma in bringing

into existence the state of living beings[48] and in learning[49]. In some of the inscriptions of the Chalukyas of Badami and Chalukyas of Kalyana, Brahma is mentioned as a creator of the Chalukyas. In this context, the tradition mentions that Brahma created the hero out of the *Chuluka-jala* (the water of oblation in His palm).

3. Nomenclature

Brahma, one of the foremost gods in the Hindu pantheon, is described by various names like Viswakarman, Brahmaspati, Hiranyagarbha, Prajapati etc., but is popular in the records as Brahma. Among the three inscriptions revealed by the study, only one record refers to him as *Vedha* and the other two refer to him as Brahma. The word *Brahma* means one who increases and *Vedha* means one who creates[50].

4. Earliest and Last Reference to a Temple and Image of Brahma

The earliest reference to Brahma occurs in the inscription of the Rashtrakutas dated 967 A.D. from Kolagallu in Bellary district. The last reference to Brahma is recorded in the inscription of the Cholas dated 1022-23 A.D. found at Maliyuru in Mysore district. A tall octagonal Chaturmukha Brahma pillar of 5th – 6th century A.D. found at Uppinapattana in Kumta taluk from North Kanara district suggests the prevalence of the worship of Brahma in Karnataka from about 5th century A.D. [51]

5. Century-wise Distribution of the Inscriptions and Temples and Images

As the study reveals only three inscriptions referring to Brahma, the following table reveals the century-wise breakup of the recorded evidence.

Century	Total inscriptions	No of Temples and Images
10th century A.D.	1	1
to 1050 A.D.	2	2
Total	3	3

It is to be noted that Brahma, in spite of occupying an exalted position as a creator, finds only three inscriptions referring to him in the period of the study. It is difficult to find or prove the reasons for lack of epigraphical and individual monumental evidences for Brahma.

6. Patrons

The study of these three inscriptions reveals that the inscriptions from Raichur and Mysore districts do not provide details to identify the patrons. The record from Bellary district mentions a migratory patron named Gadadhara, who came from Bengal and installed images, at Kolagallu.

7. Motivation

Out of the 3 inscriptions studied, an inscription of the Rashtrakutas found at Kolagallu of Bellary district dated 967 A.D. mentions the motivation for the installation of an image. It records that a Brahmana named Gadadhara installed the image of Vedha (Brahma) and other gods with the intention of seeking heavenly abode for his parents.

8. Grants

Of the three inscriptions referring to Brahma, only one inscription mentions a grant made to Brahma. In the inscription of the Cholas dated 1022-23 A.D. belonging to King Rajendra Chola Deva I a gift of land and an oil-mill (*kaigana*) was given for Brahma.

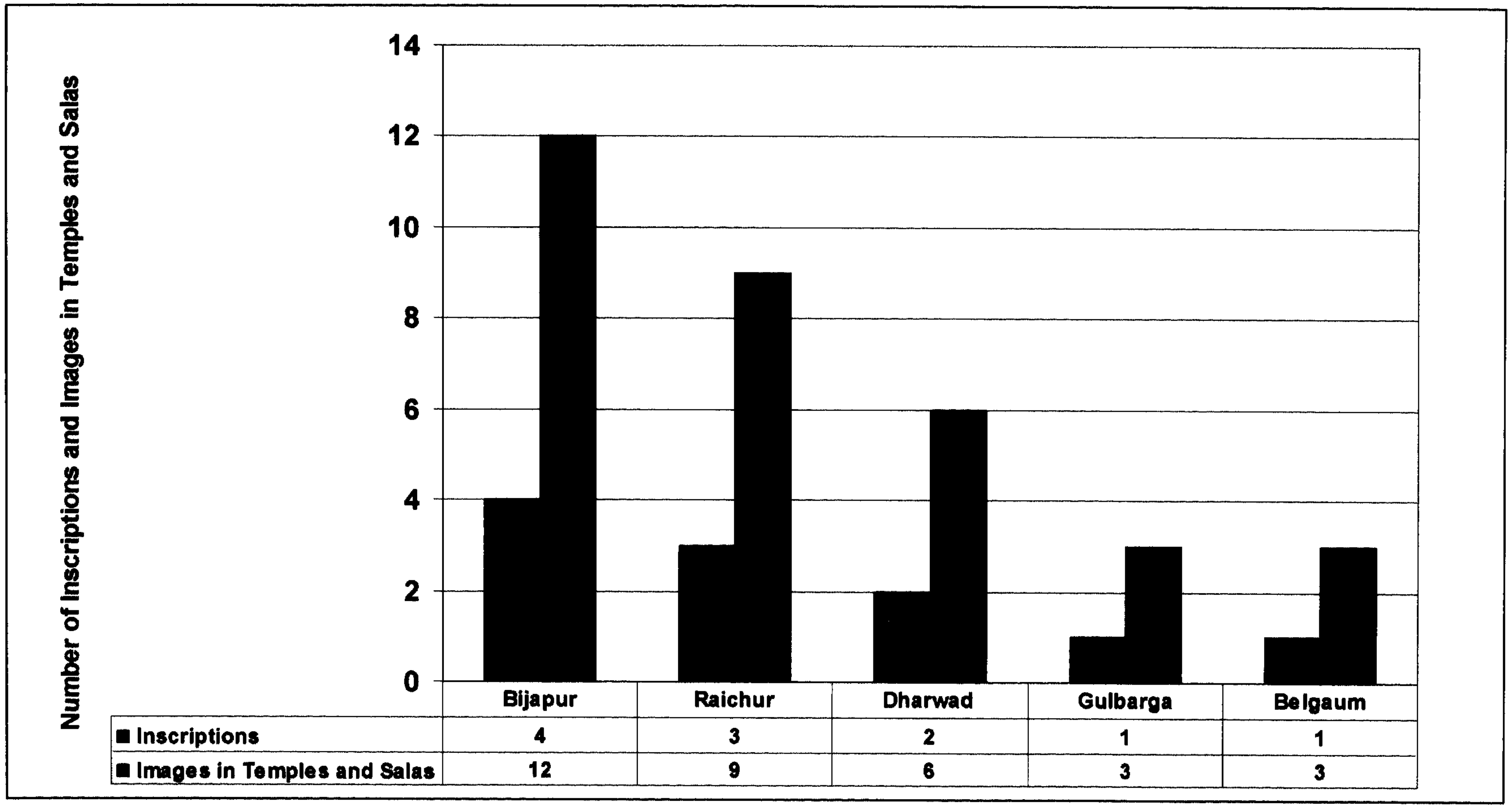
9. Brahma in and around Temples

Only one inscription mentions the installation of Brahma. By this it can be inferred that the installation and construction of independent temples for Brahma might have been rare, as he is more often invocated along with other deities. Though epigraphical evidence to Brahma is scant, we do find sculptures of Brahma in and around temples in the period of study.

10. Brahma on a Boundary Stone

A special note to mention is of an image of Brahma carved on a stone marKing the boundary of a gift land. The inscription of the Chalukyas of Kalyana of King Jayasimha II dated 1019 A.D. found at Mulugund in Dharwad district names the stone as *Brahmarakal*[52].

The following is a graphic representation of the total number of Inscriptions and Images in Temples and Salas belonging to the Traipursha sect



	Bijapur	Raichur	Dharwad	Gulbarga	Belgaum
■ Inscriptions	4	3	2	1	1
■ Images in Temples and Salas	12	9	6	3	3

Foot Notes

1. *IA* X, pp. 60-61; *KI* I, 2.
2. Padigar, Shrinivas V., *Vishnu Cult in Karnataka*, p. 62.
3. *EI* IV, pp. 57ff.
4. *IA* XVIII, pp. 270ff.
5. Nagaraja Rao, M. S. (Ed.), *The Chalukyas of Kalyana*, pp. 3ff.
6. *Ibid.*, p. 3.
7. *HAS* XVIII, 11.
8. *Ibid.*, p. 59.
9. *ARIE* 1958-59, B-693.
10. *Ibid.*, 1961-62, B-534; *KUES* : VII, 90, pp. 307-308.
11. *SII* XI, pt-i, 64.
12. *Ibid.*, 72; *EI* XIX, pp. 217ff.
13. Nagaraja Rao, M. S. and Ramesh, K. V. (Ed.), *Copper Plate Inscriptions from Karnataka-Recent Discoveries*, 6, pp. 43-51.
14. Patil, Channabasappa S., *Temples of Raichur and Bellary Districts-Karnataka 1000-1325 A. D.*, p. 42.
15. Gurav, R. N., "Chalukya Chakravarti Trailokyamalladevana Kokatanur Sasana", *Karnataka Bharati*, Vol. 3 (2), p. 56.
16. Gopal, B. R., *Corpus of Kadamba Inscriptions*, Vol. I, 34, p. 127.
17. *Ibid.*, 31, p. 118.
18. Annigeri, A, M., *Aihole: Samskriti Mattu Kale*, pp. 12-14.
19. *EI* VI, p. 105.
20. Rajasekhara, S., *Rashtrakuta Art in Karnataka*, pp. 20-21.
21. *Ibid.*, pp. 56-57.
22. *Ibid.*, p. 53.

23. Padigar, *op. cit.*, p. 107.

24. *EI* IV, pp. 57ff.

25. *IA* XVIII, p. 270.

26. Patil, Channabasappa S., *op. cit.*, p. 42.

27. *HAS* XVIII, 11.

28. *SII* XI, pt-i, 35.

29. Banerjea, J. N., *Pauranic and Tantric Religion* (Early Phase), p. 18.

30. *EC* VIII, Sb. 70.

31. Gurav, R. N., *op. cit.*, p. 52.

32. *ARIE* 1953-54, B-315.

33. Gururaja Bhatt, P., *Studies in Tuluva History and Culture*, p. 342.

34. Narasimhamurthy, P. N. and Hiriadka, Muraleedhara Upadhya (Ed.), *Daksina Kannadada Devalayagalu*, p. 219.

35. *SII* XI, pt-i, 85.

36. Gogi, Hanumakshi (Ed.), *Kalburgi Jilleya Sasanagalu*, 5, pp. 99-100.

37. *SII* XX, 24.

38. Kulkarni, R. H., "Banavasi Kadambara Kalada Shilpa Kale", *Kadamba Adhyayana*, M. L. Shivashankar and Channabasappa S. Patil (Ed.), p. 28.

39. Gururaja Bhatt, P., *op. cit.*, p. 346.

40. Annigeri, A, M., *A Guide to Pattadakal Temples*, p. 40.

41. Gururaja Bhatt, P., *op. cit.*, pp. 343-344.

42. Gopinath Rao, T. A., *Elements of Hindu Iconography*, Vol. II, Pt-II, pp. 369-370.

43. *EI XXI*, pp. 260ff.

44. *KUES*: II, 18, pp.296-297.

45. *EC III* (Rev.), Hg. 29; *EC* IV, Hg. 7.

46. Gopal, B. R., *Corpus of Kadamba Inscriptions*, Vol. I, pp. 42, 54 and 129.

47. *EI XXXII*, p. 297.

48. Ramesh, K. V., *Inscriptions of the Western Gangas*, p.377.

49. *Ibid.*, p.431.

50. Mani, Vettam, *Puranic Encyclopaedia*, p.155.

51. Sundara, A., "Traipurusa Devalayas in Inscriptions and Related Temples in Dharwad-Bijapur Region", *Indian Epigraphy Its Bearing on the History of Art*, Frederick M. Asher & G. S. Gai (Ed.), pp. 206-208.

52. Hajawagol, Dhanavant, *Mulugundanadu: Ondu Adhyayana*, p. 360.

CHAPTER VII

INDETERMINATE HINDU TEMPLES AND IMAGES

A set of inscriptions, coming under the period of study, that mention the installation of images, constructions of temples, endowments and grants for the maintenance and renovation of the temples, has been studied here. The names of patrons and patronage extended by a variety of people belonging to different strata of society can be discerned with certainty, but not of the presiding deity. Reference to a god or a temple is sometimes found in the invocatory or imprecatory verses, while other details are lost. The study of these inscriptions does not help beyond identifying the temples and images as those belonging to Hinduism. Further, the available epigraphical records have not clearly mentioned the sectarian affiliation of the Hindu temple. In some cases the damages have caused effacement of vital information, particularly the name of the god, while in others the information is missing. The terms like *deva, degula, dehara, devara, devalaya, devayatana,* etc. occurring in these inscriptions are only indicative of their Hindu affiliation. In the study there are 66 such records referring to 70 temples and images, scattered in 16 districts across Karnataka, where information that could lead to identifying the sectarian affiliation is hard to determine.

District-wise distribution of Indeterminate Hindu Temples and Images

Sl. No.	Districts	Inscriptions	Temples and Images
1	Shimoga	12	14
2	Dharwad	11	12
3	Mysore	8	8
4	Bellary	4	6
5	Bangalore	5	5

6	Bijapur	5	5
7	North Kanara	3	3
8	Kolar	3	3
9	Hassan	3	3
10	Chitradurga	2	2
11	Tumkur	2	2
12	Bidar	2	2
13	Raichur	2	2
14	Kadur	2	1
15	South Kanara	1	1
16	Gulbarga	1	1
		66	70

SHIMOGA DISTRICT

The study reveals 12 inscriptions referring to 14 temples and images in this district. Of them, 3 inscriptions belong to the Chalukyas of Badami, 1 to the Santaras, 4 to the Rashtrakutas, 1 each to the Chalukyas of Kalyana and Nolamba Pallavas. The dynastic affiliation of 2 records cannot be ascertained.

The Chalukyas of Badami

The earliest inscription[1] found at Gama in Shikaripur taluk belonging to the reign (610-642 A.D.) of King Pulakesi II (Polekesi) is undated. It is a damaged record assigned to 640 A.D. The available details help only to infer that a *degula* was built, but by whom is not clear. The second inscription[2] found at Balligave in Shikaripur taluk belonging to the reign (680-696 A.D.) of King Vinayaditya is undated. It records the existence of two temples (*devadi*), one at Amali and the other at Vedevalli. The third inscription[3] found at Mayitammamamuchchadi in

Shikaripur taluk belonging to the reign (696-733 A.D.) of King Vijayaditya, is undated. Assigned to the year 700 A.D., it records that a *degula* was caused to be constructed at Mulchundi by a lady, whose name and social identity cannot be identified as the inscription is damaged.

The Santaras

An inscription[4] found at Hombuja in Nagar taluk belongs to the reign of King Tolapurusha. Earlier it was assigned to the year 950 A.D., but now the date is corrected to be 898 A.D.[5] It records that Paliyakka, one of the wives of King Tolapurusha Santara, got a *devara* built, and on her death, the king, made a commemorative land grant to it.

The Rashtrakutas

The earliest inscription[6] found at Salur in Shikaripur taluk belonging to the reign of King Kannara (Krishna II) is dated 902 A.D. It records that Chandiga, probably an officer under the feudatory Vikramaditya Santara, caused a *degula* to be built and made a land grant to it. The second inscription[7] found at Talagunda in Shikaripur taluk belonging to the reign of King Govinda IV is dated 935 A.D. It registers that Perggade Puliyamma who had attained the rank of great minister caused a tank to be built at Tanagundur (Talagunda) and donated some land for the offerings to the god (*deva*) and the perpetual lamp. The temple was probably located near the tank. The third inscription[8] found at Kakkarasi in Sorab taluk belonging to the reign of King Akalavarsha Kannaradeva (Krishna III), is dated 954 A.D. It records that Perggade Machiyarasa donated some land for the Makalana *degula* constructed by his grand-father Magusi. The fourth inscription[9] found at Arakere in Shimoga taluk and belonging to the reign of King Kannaradeva (Krishna III), is dated 963 A.D. It records that *nalgavunda* of Arigeri and some other *gavundas* erected a *degula*.

The Chalukyas of Kalyana

An inscription[10] in Shikaripur taluk belonging to the reign of King Jagadekamalla (Jayasimha II), is dated 1032 A.D. It records the existence of a *degula* and a *devalaya* at the boundary of the land given as a grant by Marsinga-*gavunda* (alias Jagadekamalla-*gavunda*) to the Sivalaya built by his brother Deka-*gavunda*.

The Nolamba Pallavas

A solitary inscription[11] found at Tyavanagi in Channageri taluk, is a damaged record. It is assigned to the reign of King Trailokyamalla Nolamba-Pallava-Permmadi and to the date 1050 A.D.[12] It registers that Nenigeya-malla, the son-in-law of Bela-*gavunda*, built a *degula* and donated some land for it.

Unidentified Dynasties

The earliest inscription[13] found at Salur in Shikaripur taluk, is assigned to c. 900 A.D. It records that a certain Chandiyarasa purchased land from the *mahajanas* of Saliyur and donated it to the god (*deva*) for the perpetual lamp and daily offering. The second inscription[14] found at Nyamati in Honnali taluk, is dated 974 A.D. It mentions that blacksmith (name lost) of Nelmabbe donated two virgins (*kannedana*) and 12 cows for *deva*.

Table showing Indeterminate Hindu Temples and Images in Shimoga District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Chalukyas of Badami** Pulakeshi II 640 A.D.	*degula*	--	*EC* VII, Sk. 10.
2.	-do- Vinayaditya Undated (680-	1. Temple (*devadiyum*) at Amali	--	*IA* XIX, pp. 142-146,

	696 A.D.)	2. Temple at Vedevalli		
3.	-do- Vijayaditya 700 A.D.	*degula* at Mulchundi	A lady (?)	*EC* VII, Sk. 278.
4.	**Santaras** Tolapurusha 898 A.D.	*devara*	King's wife Paliyakka and the King himself	*Ibid.*, VIII, Ng. 45.
5.	**Rashtrakutas** Krishna II 902 A.D.	*degula*	Chandiga (probably an officer)	*Ibid.*, VII, Sk. 284.
6.	-do- Govinda IV 935 A.D.	*Deva* at Tanagundur	Perggade Puliyamma	*Ibid.*, 194.
7.	-do- Krishna III 954 A.D.	Makalana *degula*	Perggade Machiyarasa and his grand-father Magusi	*Ibid.*, VIII, Sb. 474.
8.	-do- 963 A.D.	*degula* at Arigeri	*Nalgavunda* of Arigeri and other *gavundas*	*Ibid.*, VII, Sh. 22.
9.	**Chalukyas of Kalyana** Jayasimha II 1032 A.D.	1. *degula at* Belur 2. *devalaya at* Belur	--	*Ibid.*, Sk. 20 a.
10.	**Nolamba Pallavas** Trailokyamalla Nolamba-Pallava-Permmadi 1050 A.D.	*degula* at Nenige (Tyavanige)	Nenigeya-malla, son-in-law of Bela-*gavunda*	*Ibid.*, Ci. 8.
11.	**Unidentified Dynasty** Anonymous c. 900 A.D.	*deva*	Chandiyarasa (?)	*Ibid.*, Sk. 286.
12	-do- 974 A.D.	-do-	Blacksmith of Nelmabbe (name lost)	*Ibid.*, Hl. 64.

DHARWAD DISTRICT

In this district, 11 inscriptions are found. Among them, 7 inscriptions belong to the Rashtrakutas, 1 belongs to the Gangas of Talakad, and 3 belong to the Chalukyas of Kalyana.

The Rashtrakutas

The earliest inscription[15] found at Puligere in Shiratti taluk, names the king as Sri-Ballaha (probably, Govinda III). It is undated, but on paleographical grounds, it is assigned to the last quarter of the 8th century A.D. It records a grant of goods (cloth) by the headman representing the guild of weavers (*pattagara sene*), doubtless, for some temple, the name of which is not mentioned in the record. The second inscription[16] found at Chinchile in Gadag taluk and belonging to the reign of King Kannara (Krishna II), is dated 904 A.D. It seems to record the gift of a tax made to the Mayya's *degula,* while Vatsayya was holding charge of Belvola-300 as a tax-officer. Probably it was Vatsayya who might have given the gift. The third inscription[17] found at Masangi (Masalige) in Byadgi taluk and belonging to the reign (878-914 A.D.) of King Akalavarsha (Krishna II) is undated. It records that Nelliga, the *nalgavunda* of Basavur-140 made a land grant to the *devalaya* at Masalige constructed by Abbiyara Tippa-*gavunda.* The fourth inscription[18] found at Tuppada-kurahatti in Navalgund taluk, does not name the King and is undated. On paleographical grounds, it is assigned to c. 9–10th century A.D. It mentions some land donation made to a *devalaya,* but other details are lost. The fifth inscription[19] found at Asundi (Pasundi) in Gadag taluk and belonging to the reign of King Nityavarsha (Indra III) is dated 925 A.D. It registers a gift of land by a certain Nagayya after purchasing it from Nagapuli-*gavunda,* to a *degula* built by him, probably at Asundi. The sixth inscription[20] found at Kavajgeri in Ron taluk belonging to the reign of King Suvarnavarsha (Govinda IV) is dated in the year 933 A.D. It records that Ballajja, the *gavunda* of Kovujagere provided

the foundation for a *degula* at Evamgal (Yavagal) and also made a grant for the renovation of a *degula* at Asupatti (Asuti). The seventh inscription, [21] found at Kyasanur in Hangal taluk and belonging to the reign of King Kandaravallabha (Krishna III), is dated 946 A.D. It registers the grant of some land by a certain *gamunda* of Edevolal for the food offerings of some god.

The Gangas of Talakad

A solitary inscription, [22] found at Shankabasadi at Puligere (Lakshmesvara) in Shiratti taluk and belonging to the reign of King Marasimhadeva-Satyavakya-Kongunivarma (Ganga-Kandarpa), is assigned to the year 968-69 A.D. It is a stone tablet reading from lines 1 to 50. A reference to a temple of Charmakaradeva (Charmakara *devagriha*) is recorded while describing the boundary of the south-east side of Puligere city. 'Charmakaradeva' refers to the god of the workers in leather.

The Chalukyas of Kalyana

The earliest inscription[23] found at Kotavumchagi in Gadag taluk and belonging to the reign of King Vikramaditya V is dated 1012 A.D. It states that village Ummachige was donated by the king to Maunara Sridharabhatta, who in turn, entrusted the village to the 104 *mahajanas* and *prajes*, with the condition that some land and one house-site was to be spared for Aychagavunda's *degula*. The second inscription[24] found at Hosur in Gadag taluk and belonging to the reign of King Jayashima II, is dated 1028 A.D. It records that Aycha-*gavunda* constructed a basadi to commemorate the death of his wife Kanchikabbe. A reference to a Piriyadehara occurs while defining the boundary of the land donated by the king and the *nargavunda* (*nalgavunda*) to the basadi. The third inscription[25] found at Mugad in Dharwad taluk and belonging to the reign of King Trailokyamalla Ahavamalladeva (Somesvara I) is dated 1045 A.D. A reference to *dehara* is

recorded while defining the boundary of a land donated by the local official *nargavunda* Chavunda-*gavunda*, to the Samyaktaratnakara Chaityalaya constructed by him at Mugad.

Table showing Indeterminate Hindu Temples and Images in Dharwad District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Rashtrakutas** Sri-Ballaha (Govinda III) Last quarter of the 8th century A.D.	Temple	Headman of a guild of weavers (*pattagara sene*)	*EI* VI, pp. 163-167.
2.	-do- Krishna II 904 A.D.	Mayya's *degula*	Probably Vatsayya, a tax officer	*SII* XI, pt-i, 27.
3.	-do- Undated (878-914 A.D.)	*devalaya* at Masalige (Masangi)	1. Abbiyara Tippa-*gavunda* 2. Nelliga, *nalgavunda* of Basavur	*ARIE* 1960-61, 439, p. 93.
4.	-do- King (?) c. 9-10th century A.D.	*devalaya*	--	Kalaburgi, M. M., *DJSS*, 43 Aa, p. 21.
5.	-do- Indra III 925 A.D.	*degula* at Asundi (Pasundi)	Nagayya (?)	*SII* XI, pt-i, 34.
6.	-do- Govinda IV 933 A.D.	1. *degula at* Evamgal 2. *devalaya at* Asupatti	Ballajja-*gavunda* of Kovujagere	*Ibid.*, 35.
7.	-do- Krishna III 946 A.D.	God (not clear)	*Gamunda* of Edevolal	*EI* XVI, p. 283.
8.	**Gangas of Talakad**	Charmakara *devagriha* at		*IA* VII, p.105.

	Marasimhadeva-Satyavakya-Konguniyarma 968-969 A.D.	Puligere	--	
9.	**Chalukyas of Kalyana** Vikaramaditya V 1012 A.D.	Aychagavun-da's *degula*	1. King 2. Maunara Sridharabhatta	*EI* XX, pp. 64ff.
10.	-do- Jayasimha II 1028 A.D.	Piriyadehara	--	*SII* XI, pt-i, 65.
11.	-do- Somesvara I 1045 A.D.	*dehara*	--	*Ibid.*, 78.

MYSORE DISTRICT

In Mysore district 8 inscriptions are found, of which 4 belong to the Gangas of Talakad, and 2 to the Cholas. The dynastic affiliation of 2 inscriptions cannot be ascertained.

The Gangas of Talakad

The earliest inscription[26] found at Magudilu in Heggadadevanakote taluk is, undated. It mentions the king as Sivamara, but it is difficult to identify him either with Sivamara I (679-725 A.D.) or with Sivamara II (788-812 A.D.). It refers to a gift of land made to *deva* with the stipulation that the tax and the produce were to be collected according to the prevailing custom. The second inscription[27] found at Heggothara in Chamarajanagar taluk names the king as Nitimargga-Permmanadi (Rachamalla I). It can be assigned to 822 A.D.[28] It records that Cavundabbe, the daughter of Jogabbe, the concubine of Permmadi, and wife of Permmadi-*gavunda* of Sigenad, constructed a *degula* and donated the village Teragala to it. The third inscription[29] found at Tayalur in Mandya taluk and assigned to the reign of King Satyavakya-Permanadi (Rachamalla II) is dated 895 A.D. It records that Nagammayya, son of Gamundasami of Tairuru, constructed a stone temple (*kalla*

degula) and gifted some land to it. The fourth inscription[30] found at Kottati in Mandya taluk and belonging to the reign of King Satyavakya Kongunivarma (Rachamalla IV), is dated 977-78 A.D. It records the existence of a *dehara*. As the inscription is damaged, the existing details do not tell about the construction or about the patron.

The Cholas

A fragmentary record[31] in the characters of c. 9th century A.D. found at Hadinadu in Nanjangud taluk does not name the king, and is undated. It registers a grant of some land to a *koyil*. 'Koyil' is a Tamil term for a temple. As the inscription is bilingual (Kannada and Tamil), it can be assigned to the Cholas. The second inscription[32] found at Kelasur in Gundlupete taluk and belonging to the reign of King Udaiyar Chola-Ganga-Deva (Rajendra Chola Deva I), is dated 1030 A.D. It registers a grant made for the *deva* of Kellasur by Vikrama Chola-Permadi-*gamunda*.

Unidentified Dynasties

The earliest inscription[33] found at Punajur in Chamarajanagar taluk is dated 982 A.D. It records the construction of a *degula* by Mallayya (social identity unknown) and a land grant in the village Oragal by the 1000 brahmanas of the village Malur to it. The second inscription[34] found at Telanur in Chamarajanagar taluk is undated, but on paleographical grounds is assigned to c. 10-11th century A.D. It registers the gift of the eastern weir of the tank at Chamundapura for the services of some deity (*deva*). The details of the patron are not known.

Table showing Indeterminate Hindu Temples and Images in Mysore District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Gangas of Talakad** Sivamara (I or II ?) Undated.	*deva*	--	*EC* IV, Hg. 87; *Ibid.*, III, (Rev.), Hg. 156.
2.	-do- Rachamalla I 822 A.D.	*degula*	Cavundabbe, wife of Permmadi-*gavunda*	*Ibid.*, IV, (Rev.), Ch. 385.
3.	-do- Rachamalla II 895 A.D.	*Kalla degula* at Tairuru	Nagammayya, son of Gamundasami of Tairuru	*Ibid.*, III, Md. 13.
4.	-do- Rachamalla IV 977-78 A.D.	*dehara*	--	*Ibid.*, 107.
5.	**Cholas** King (?) Undated (9th century A.D.)	*koyil*	--	*Ibid.*, III, (Rev.), Nj. 190.
6.	-do- Rajendra Chola Deva I 1030 A.D.	*deva* at Kellasur	Vikrama Chola-Permadi-*gamunda*	*Ibid.*, IV, Gu. 20.
7.	**Unidentified Dynasty** Anonymous 982 A.D.	*degula*	Mallayya (?) and 1000 brahmanas of Malur	*ASMAR* 1928, p. 15.
8.	-do- c. 10-11th century A.D.	*deva*	--	*EC* IV, (Rev.), Ch. 123.

BELLARY DISTRICT

In this district, 4 inscriptions are found. Among them, 2 inscriptions belong to the Nolamba Pallavas, and 2 belong to the Chalukyas of Kalyana.

The Nolamba Pallavas

The earliest inscription[35] found at Kolur in Bellary taluk and belonging to the reign of Mangaparasa, is undated. On paleographical grounds, it is assigned to c. 10th century A.D. It refers to the existence of a *degula* and a *tirtha* (holy place). The second inscription[36] found at Kalkambha in Bellary taluk and belonging to the reign of Jagadekamalla Nolamba-Permanadideva, is dated 1030 A.D. It mentions *dharmapratisthe* to a *deva*.

The Chalukyas of Kalyana

The earliest inscription[37] found at Kogali in Hadagali taluk and belonging to the reign of King Ahvamalladeva (Taila II), is dated 992 A.D. The last part of the inscription records construction of 3 *degulas*, two by Aytavarmarasa (probably Adityavarmarasa, feudatory of the Kadamba family) and one by the people of Kogali (*Kogaliya praje*). The second inscription[38] found at Morigeri in Hadagali taluk and belonging to the reign of King Trailokyamalla Ahvamalladeva (Somesvara I), is dated 1045 A.D. It registers a gift of flower garden for the *deva* of Nellikudira by Dasimayya, the *urodeya* of Nellikudira.

Table showing Indeterminate Hindu Temples and Images in Bellary District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Nolamba Pallavas** Mangaparasa (?) c. 10th century A.D.	*degula* and *tirtha*	--	*KUES*: I, 4, pp. 7-8.
2.	-do- Jagadekamalla Nolamba-	*deva*	--	*SII* IX, pt-i, 84.

	Permanadideva 1030 A.D.			
3.	**Chalukyas of Kalyana** Taila II 992 A.D.	Three degulas	1.Aytavarmarasa 2. *Kogaliya praje*	*Ibid.*, 77.
4.	-do- Somesvara I 1045 A.D.	*deva* at Nellikudira	Dasimayya, *urodeya* of Nellikudira	*Ibid.*, 101.

BANGALORE DISTRICT

In this district, 5 inscriptions are found. Of them, 3 inscriptions belong to the Gangas of Talakad, and 1 belongs to the Cholas. The dynastic affiliation of 1 record cannot be ascertained.

The Gangas of Talakad

The earliest inscription[39] found at Hoskote in Hoskote taluk and belonging to the reign of King Konganyadhiraja (Avinita), is dated the 12th regnal year, which is 481 A.D. A reference to a *devayatana* occurs while defining the boundary of the gift land donated by the king to the basadi. The second inscription[40] found at Vartur in Bangalore taluk names the king as Pemmanadi. He is identified to be Sivamara II in the inscription which is assigned to c. 800 A.D.[41] It records that Permmanadi and a Nolamba king made some grant (probably land grant) to Anniga, son of Nijapa of Mahabalivamsa, for a *devabhoga*. The third inscription[42] found at Vagata in Hoskote taluk does not name the king, but on paleographical grounds, it is assigned to this dynasty and to the end of the 8th century or the early part of the 9th century A.D. It is an inscription on a metallic tripod which merely contains the name Sri-Nagamara. This tripod must have been gifted to a temple for

the worship of a god by Nagamara or it must have been presented to him, if he were an ascetic. The tripod helps to infer the existence of a temple.

The Cholas

A single inscription[43] found at Jodi-Dalasigere in Hoskote taluk and belonging to the reign of King Rajendra Chola Deva I, is dated 1023 A.D. It records that Manniyabbe, daughter of Padiyarakka Jolayya-*gavunda* and younger sister of Palayya-*gavunda*, donated 57 *gadyanas* to the Nelligere tank. A reference to a *degula* is recorded in the area of the tank.

Unidentified Dynasty

An inscription[44] found at Chikkanahalli in Hoskote taluk is assigned to 750 A.D. It states that Arasaramba, Ugra-Kamesvara's elder sister made some land grant to the Perkigadeva of Nagarattoru.

Table showing Indeterminate Hindu Temples and Images in Bangalore District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Gangas of Talakad** Avinita 481 A.D.	*devayatana*	--	*ASMAR* 1938, pp. 82-90.
2.	-do- Sivamara II c. 800 A.D.	*deva*	1. Permmanadi 2. Nolamba King 3. Anniga	*EC* IX, Bn. 40.
3.	-do- King (?) End of 8th century or the early part of 9th century A.D.	Temple	Sri-Nagamara (?)	*ASMAR* 1942, p. 131.

4.	**Cholas** Rajendra Chola Deva I 1023 A.D.	*degula*	Manniyabbe, daughter of Padiyarakka Jolayya-*gavunda*	*EC* IX, Ht. 10.
5.	**Unidentified Dynasty** Anonymous 750.	Perkigadeva of Nagarattoru	Arasaramba (?)	*Ibid.*, 82.

BIJAPUR DISTRICT

In this district, 5 inscriptions are found. Among them, 2 inscriptions belong to the Rashtrakutas and 2 belong to the Chalukyas of Kalyana. The dynastic affiliation of 1 record cannot be ascertained.

The Rashtrakutas

The earliest inscription[45] found at Narasalgi in Bagevadi taluk and belonging to the reign of King Akalavarsha Kannaradeva (Krishna III), is dated 965 A.D. It records a gift of taxes to a *deva* at Narasalgi. The details of the patron are unknown as the record is damaged. Another inscription[46] of Kannaradeva dated 965 A.D., found at Muttage in Bagevadi taluk, registers a land grant made to some god by Ahavamalla (Taila II) the then Chalukya *mahasamantadhipati.*

The Chalukyas of Kalyana

The earliest inscription[47] found at Kakhandki in Bijapur taluk and belonging to the reign of King Ahavamalla (Taila II), is dated 994 A.D. It registers grant of some taxes to a certain god in the Agrahara Kakhandki. The second inscription[48] found at Gollageri in Sindgi taluk and belonging to the reign of King Jayasimha II, is dated 1027 A.D. It registers a gift of land by *mahasamanta* Prachanda Dandanatha Rebbarasa for the *degula* built by Bacha-*gavunda.*

Unidentified Dynasty

An inscription[49] found at Pattadakal in Badami taluk is undated, but on paleographical grounds is assigned to c. 7th century A.D. It refers to the existence of a *devalaya* on the outskirts of a village.

Table showing Indeterminate Hindu Temples and Images in Bijapur District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Rashtrakutas** Krishna III 965 A.D.	*deva*	--	*SII* XI, pt-i, 40.
2.	-do-	God	Ahavamalla (Taila II)	Thaper, B. K. (Ed.), *Indian Archaeology- A Review*, 22, p. 62.
3.	**Chalukyas of Kalyana** Taila II 994 A.D.	God at Agrahara Kakhandki	--	*SII* XVIII, 40.
4.	-do- Jayasimha II 1027 A.D.	*degula*	1. *mahasamanta* Prachanda Dandanatha Rebbarasa 2. Bacha-*gavunda*.	*Ibid*., XX, 22.
5.	**Unidentified Dynasty** Anonymous c. 7th century A.D.	*devalaya*	--	Kalaburgi, M. M., *Vijapura Jilleya Sasan Soochi*, 25, p. 30.

NORTH KANARA DISTRICT

In this district, 3 inscriptions are found, one each belonging to the Kadambas of Banavasi, the Rashtrakutas and Chalukyas of Kalyana.

The Kadambas of Banavasi

A single inscription[50] found at Kampli in Yellapur taluk, assigned to the reign (516-540 A.D.) of King Krishnavarma II, is undated. It records that the king's son Ajavarma restored the gift of Kampili as a gift to a god (*devabhoga*), which had been originally made by Payveyar (social identity unknown), but had fallen into disuse.

The Rashtrakutas

A single inscription[51] found at Somanahalli in Sirsi taluk and belonging to the reign of King Amoghavarsha Khottigadeva, is dated 969 A.D. It registers the construction of a *devalaya* by Puliyamma and Annamagamiga (whose social identities are unknown).

The Chalukyas of Kalyana

A single inscription[52] found at Devatemane in Sirsi taluk and belonging to the reign of King Irivabedanga Satyasraya, is dated 1006 A.D. It records a gift of land to a *deva* by Jegatimabbe-*gavundi.*

Table showing Indeterminate Hindu Temples and Images in North Kanara District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Kadambas of Banavasi** Krishnavarma II Undated (516-540 A.D.)	*deva*	1. Payveyar (?) 2. Ajavarma, King's son	Gopal, B. R., *Corpus of Kadamba Inscriptions*, Vol. I, 44.
2.	**Rashtrakutas** Amoghavarsha Khottigadeva 969 A.D.	*devalaya*	Puliyamma and Annamagamiga (?)	Gurav, R. N., *Karavara Jilleya Sasanagalu*,

				pp. 32-33.
3.	**Chalukyas of Kalyana** Irivabedanga Satyasraya 1006 A.D.	*deva*	Jegatimabbe-*gavundi*	*Ibid.*, p. 35.

KOLAR DISTRICT

In this district, 3 inscriptions are found, one each belonging to the Gangas of Talakad, the Cholas and the Rashtrakutas.

The Gangas of Talakad

An inscription[53] found at Ramenahalli in Kolar taluk and belonging to the reign of King Sripurusha, is undated. But on paleographical grounds, it is assigned to the middle of the 8th century A.D. It registers a gift of 100 *gadyanas* by Lokaditya Ela-arasa ruling Kadambur, to the god Pulikkurukki-bhatara. It further records that some pieces of land were purchased with that money, and were enjoyed as *devabhoga*.

The Cholas

An inscription[54] found at Nagaragere in Gauribidnur taluk mentions the King as Mayinda Chola-Maharaja. It is undated, but assigned to 900 A.D. It registers a grant of some rice land for the *degula*. Other details cannot be understood as they are not clear.

The Rashtrakutas

An inscription[55] found at Mudagere in Mulbagal taluk, names the King Indradeva (probably Indra III, 914-929 A.D.). It is undated and assigned to c. 10th century A.D. It registers a gift of rice field for the *devabhoga* (name not clear) by Komaraya-*setti* with the permission of the king.

Table showing Indeterminate Hindu Temples and Images in Kolar District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Gangas of Talakad** Sripurusha Middle of 8th century A.D.	Pulikkurukki-bhatara	Lokaditya Ela-arasa	*EC* X, Kl. 11.
2.	**Cholas** Mayinda Chola-Maharaja 900 A.D.	*degula*	--	*Ibid.*, Gd. 69.
3.	**Rashtrakutas** Indra III c. 10th century A.D.	*deva*	Komaraya-*setti*	*ASMAR* 1924, p. 62.

HASSAN DISTRICT

In this district, 3 inscriptions are found. Of them 2 belong to the Gangas of Talakad and 1 to the Hoysalas.

The Gangas of Talakad

The earliest inscription[56] found at Sahavasihalli in Belur taluk and belonging to the reign of King Sripurusha, is undated. But on paleographical grounds, it is assigned to the middle of the 8th century A.D. It records that Lokagalla, probably an officer under the king, made the grant of village Posavur as *brahmadeya* (land gift to brahmanas) and also gifted some land to a *deva*. The second inscription[57] found at Gubbi in Holenarasipur taluk names the king as Permmanadi (probably Butuga II) and is assigned to 960 A.D. It records that Racheyarasa's queen Galabbe, constructed a *degula* and made a land grant for it.

The Hoysalas

A solitary inscription[58] found at Kondigrama in Belur taluk and belonging to the reign of King Tribhuvana Poysaladeva, is dated 1040 A.D. It records the existence of a *devalaya* at Kondi (Kondigrama).

Table showing Indeterminate Hindu Temples and Images in Hassan District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Gangas of Talakad** Sripurusa Middle of 8th century A.D.	*deva*	Lokagalla, probably an officer	*ASMAR* 1943, pp. 64-65.
2.	-do- Permmanadi (probably Butuga II) 960 A.D.	*degula*	Racheyarasa's queen Galabbe	*EC* V, HN. 14.
3.	**Hoysalas** Tribhuvana Poysaladeva 1040 A.D.	*devalaya* at Kondi	--	*ASMAR* 1924, p. 32.

CHITRADURGA DISTRICT

In this district, 2 inscriptions of the Rastrakutas are found.

The Rashtrakutas

The earliest inscription[59] found at Chikkamadhure in Challakere taluk and belonging to the reign of King Prabhutavarsha (Govinda III), is assigned to 815 A.D. It registers a land grant to Visamarasa's *degula* by Poleyamma, the ruler of Madarikal, during the rule of Paramesvara Pallavadhiraja (Nolamba Charu Ponnera). The second inscription[60] found at Jajur in Holalkere taluk, dated 967 A.D., does not name the king but can be assigned to Krishna III. It refers to a certain Devayya and to a *deva*.

Table showing Indeterminate Hindu Temples and Images in Chitradurga District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Rashtrakutas** Govinda III 815 A.D.	Visamarasa's *degula*	Poleyamma, the ruler of Madarikal	*EC* XI, Cl. 33.
2.	-do- Krishna III 967 A.D.	*deva*	--	*Ibid.*, Hl. 60.

TUMKUR DISTRICT

In this district, 2 inscriptions are found. Of them, 1 belongs to the Nolamba Pallavas and the dynastic affiliation of the other inscription cannot be ascertained.

The Nolamba Pallavas

A single inscription[61] found at Nidugallubetta in Pavugada taluk names the king as Mahendra (probably Mahendra I) and is undated. It is assigned to the period 880-900 A.D. It records the construction of a *devalaya* by a certain Sri... bidi-chorarasa (name not clear).

Unidentified Dynasty

A single inscription[62] found at a village named Agrahara in Tumkur taluk, is dated 955 A.D. It records a gift of some rice fields for the services of food offering and lamps to a *deva* by Sova-*gavunda*.

Table showing Indeterminate Hindu Temples and Images in Tumkur District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Nolamba Pallavas** Mahendra I Undated (880-900 A.D.)	*devalaya*	Sri... bidi-chorarasa (?)	*EC* XII, Pg. 45.
2.	**Unidentified Dynasty** Anonymous 955.	*deva*	Sova-*gavunda*	*ASMAR* 1926, p. 40.

BIDAR DISTRICT

In this district, only 2 inscriptions belonging to the Chalukyas of Kalyana are found.

The Chalukyas of Kalyana

The earliest inscription[63] found at Rajgira in Bidar taluk and belonging to the reign of King Jayasimha II, is dated 1032 A.D. It registers a grant of land made over to a deity of the *degula* located on the Rajgira tank bund (*katte*). The second inscription[64] found at Bhatambra in Bhalki taluk and belonging to the reign (1015-1044 A.D.) of Jayasimha II, is undated. It refers to a land grant made to the *Puradeva* (god of the city) by Rudradandanayaka.

Table showing Indeterminate Hindu Temples and Images in Bidar District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Chalukyas of Kalyana** Jayasimha II 1032 A.D.	*degula*	--	Shadakshariah, R. M., *Archaeology of Bidar District with Special Reference to the Manjra and the Karanja Valleys based on field Archaeological Studies*, (Un published Thesis) 4, p.310.
2.	-do- Undated (1015-1044 A.D.)	*Puradeva* (god of the city)	Rudradanda -nayaka	*Ibid.*, No. 5, p. 311.

RAICHUR DISTRICT

In this district, only 2 inscriptions are found, 1 belongs to the Chalukyas of Kalyana, and the dynastic affiliation of the other record cannot be ascertained.

The Chalukyas of Kalyana

A single inscription[65] found at Madasiravara in Sindhanur taluk names the king as ...lokyamalladeva, and is dated 1033 A.D. The king can be inferred to be Trailokyamalla (Somesvara I), though the date of the inscription does not tally with his reign period (1044-1068 A.D.). It registers a gift of taxes to the perpetual lamp of the god (*deva*) of Madasiravara by the brother (name lost) of Pergade Marasimha of Edadore-2000.

Unidentified Dynasty

A single inscription[66] found at Koppala in Koppala taluk, is assigned to the 10th century A.D. on paleographical grounds. It is a fragmentary inscription, having only some imprecatory portion which refers to a *degula*.

Table showing Indeterminate Hindu Temples and Images in Raichur District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Chalukyas of Kalyana** Trailokyamalla 1033 A.D.	*deva*	Pergade Marasimha's brother (name lost)	*KUES*: VII, 46, pp. 417-418.
2.	**Unidentified Dynasty** Anonymous 10th century A.D.	*degula*	--	*Ibid.*, II, 47, p. 47.

KADUR DISTRICT

In this district, only two inscriptions of the Gangas of Talakad are found.

The Gangas of Talakad

The two inscriptions, found at Kallattipura on a rock around the Virabhadra temple in Tarikere taluk, are assigned to the reign of King Duggamara and to the date 750 A.D. Both the inscriptions refer to a temple of Duggamara's Vijjadhara. One inscription[67] reads as 'Sri Duggamaraproittar Vijjadharara degula' and the other[68] as 'Sri Duggamarasa ... Vijjadharana degula'. Vijjadhara was the chief priest during King Duggamara's reign, and though the temple was built in his name, its sectarian affiliation cannot be specified.

Table showing Indeterminate Hindu Temple in Kadur District

Sl. No.	Dynasty/ King/ Date	Temple	Patron	References
1.	**Gangas of Talakad** Duggamara 750 A.D.	Vijjadharara *degula*	--	*EC* VI, Tk. 31.
2.	-do-	-do- (same as above)	--	*Ibid.*, 32.

SOUTH KANARA DISTRICT

In this district, a single inscription of the Alupas is found.

The Alupas

The inscription[69] found at Bantra in Mangalore taluk and belonging to the reign of King Nripamallaraja, is assigned to the middle of the 9th century A.D. It records that the musicians of the *Ura-degula* (*degula* of the village) were present when a certain of treaty enmity and not fighting, was made between four persons.

Table showing an Indeterminate Hindu Temple in South Kanara District

Sl. No.	Dynasty/ King/ Date	Temple	Patron	Reference
1.	**Alupas** Nripamallaraja Middle of 9th century A.D.	*Ura-degula* (*degula* of the village)	--	Ramesh. K. V. and Sharma. M. J. (Ed.), *Tulunadina Sasanagalu* : *Samputa Ondu,* 24.

GULBARGA DISTRICT

- In this district, a single record of the Chalukyas of Kalyana is found.

The Chalukyas of Kalyana

The inscription[70] found at Madriki in Shahapur taluk and belonging to the reign of King Jagadekamalla (Jayasimha II), is dated 1028 A.D. A reference to a garden of some god (*devara pudota*) occurs while describing the boundary of a land gifted for the use of a well (*bavi*) belonging to Nama-*gavunda.*

Table showing an Indeterminate Hindu Temple in Gulbarga District

Sl. No.	Dynasty/ King/ Date	Temple or image	Patron	Reference
1.	**Chalukyas of Kalyana** Jayasimha II 1028 A.D.	*deva*	--	Gogi, Hanumakshi, *KJS*, 18, pp. 416-418.

SUMMARY

On the basis of the above analysis, the following inferences can be drawn.

1. District-wise availability of Inscriptions and Temples and Images

The above study reveals as many as 66 inscriptions dated from the 5th century A.D. to the middle of 1050 A.D. which refer to 70 temples and images whose sectarian affiliation cannot be determined. Shimoga district records the highest number (14) of indeterminate Hindu temples and images in 12 inscriptions. It is followed by 12 temples and images in 11 inscriptions from Dharwad district, 8 temples and images in 8 inscriptions from Mysore district, 6 temples and images in 4 inscriptions from Bellary district, 5 temples and images each in 5 inscriptions

each from Bangalore and Bijapur districts, 3 temples and images each in 3 inscriptions each from North Kanara, Kolar and Hassan districts, 2 temples and images each in 2 inscriptions each from Chitradurga, Tumkur, Bidar and Raichur districts, 1 temple in 2 inscriptions from Kadur district, 1 temple in 1 inscription from South Kanara and one temple or image in Gulbarga district.

2. Dynastic Contribution

Among the 66 inscriptions referring to indeterminate Hindu temples and images, 1 inscription of the Kadambas of Banavasi refers to 1 image, 3 inscriptions of the Chalukyas of Badami refer to 4 temples and images, 13 inscriptions of the Gangas of Talakad refer to 12 temples and images, 17 inscriptions of the Rashtrakutas refer to 18 temples and images, 1 inscription of the Alupas refers to 1 temple, 1 inscription of the Santaras refers to 1 temple, 4 inscriptions each of the Cholas and Nolamba Pallavas refer to 4 temples and images each, 13 inscriptions of the Chalukyas of Kalyana refer to 16 temples and images, 1 inscription of the Hoysalas refers to 1 temple. The dynastic affiliation of 8 inscriptions cannot be ascertained, but they refer to 8 temples and images whose sectarian affiliation cannot be determined.

Only one inscription of the Kadambas of Banavasi, found at Kampli in North Kanara district assigned to 6th century A.D., records a reference to a *deva*.

The 3 inscriptions of Chalukyas of Badami, all found in Shikaripur taluk of Shimoga district and belonging to the 7th century A.D., refer to 4 temples.

The 13 inscriptions of the Gangas of Talakad refer to 12 indeterminate Hindu temples and images. Among them, 4 inscriptions refer to 4 temples and images from Mysore district. The first inscription found at Heggadadevanakote is undated. The second and the third inscriptions, one from Chamarajanagar taluk and the other from Mandya taluk, belong to the 9th century A.D. The fourth inscription from Mandya taluk belongs to the 10th century A.D. In Bangalore

district, 3 inscriptions are found. The first one, found at Hoskote taluk, is dated 481 A.D., the second, found in Bangalore, is assigned to the 8th century A.D. and the third, found in Hoskote taluk, is assigned to the end of the 8th century A.D. or early part of the 9th century A.D. From Hassan district, 2 inscriptions refer to an image and a temple. The first one, assigned to the middle of the 8th century A.D. is found in Belur taluk, and the other, dated 960 A.D., is found in Holenarasipur taluk. In Kadur district, 2 inscriptions, assigned to 750 A.D. and found in Tarikere taluk, refer to one temple. In Kolar district, a single inscription, found in Kolar taluk, is assigned to the middle of the 8th century A.D.

The 17 inscriptions of the Rashtrakutas reveal 18 indeterminate Hindu temples and images. From Dharwad district 7 inscriptions refer to 8 temples and images. The earliest one found in Shirahatti taluk is assigned to the last quarter of the 8th century A.D., the second one from Gadag taluk is dated 904 A.D., the third one from Byadgi taluk is assigned to 878-914 A.D., the fourth one from Navalgund taluk is assigned to c. 9-10th century A.D., the fifth one from Gadag taluk is dated 925 A.D., the sixth one from Ron taluk is dated 933 A.D. and the last one from Hangal taluk is dated 946 A.D. From Shimoga district 4 inscriptions reveal 4 temples and images. The earliest and the second inscriptions dated 902 A.D. and 935 A.D. respectively are found in Shikaripur taluk, the third one from Sorab taluk is dated 954 A.D., and the fourth one from Shimoga taluk is dated 963 A.D. From Chitradurga district, 2 inscriptions reveal 2 temples and images. The earliest one from Challakere taluk is dated 815 A.D. and the other from Holalkere taluk is dated 967 A.D. In Bijapur district, 2 inscriptions reveal 2 temples and images. Both these inscriptions are from Bagevadi taluk, and are dated 965 A.D. A single inscription from North Kanara district found in Sirsi taluk, dated 967 A.D., refers to a *devalaya*. A solitary inscription from Kolar district, found in Mulbagal taluk and assigned to c. 10th century A.D., refers to a *deva*.

The Alupa dynasty records a single inscription from South Kanara district. It is found at Bantra in Mangalore taluk and assigned to the middle of the 9th century A.D. It refers to a temple of a village (*Ura-degula*).

The Santara dynasty records only one inscription from Shimoga district. It is found at Hombuja in Nagara taluk and is assigned to the year 898 A.D. It refers to a *devara.*

The 4 inscriptions of the Cholas reveal 4 temples and images. Two inscriptions from Mysore district refer to 2 temples and images. The earliest one from Nanjangud taluk, assigned to the 9th century A.D., mentions a temple (*koyil*), and the second one from Gundlupete taluk, dated 1030 A.D., refers to a *deva.* From Bangalore district, a single inscription from Hoskote taluk assigned to 750 A.D., refers to a *deva* and a single inscription from Kolar district found in Gouribidnur taluk assigned to the date 900 A.D., refers to a *degula.*

The 4 inscriptions of the Nolamba Pallavas refer to 4 temples and images. The two inscriptions from Bellary district refer to 2 temples and images. The earliest one from Bellary taluk assigned to c. 10th century A.D. refers to a *degula,* and the other from the same taluk dated 1030 A.D. refers to a *deva.* From Tumkur district a single inscription found at Pavugada taluk assigned to 880-900 A.D., refers to *devalaya* and a record from Shimoga district found in Channagiri taluk dated 1050 A.D. refers to a *degula.*

The 14 inscriptions of the Chalukyas of Kalyana refer to 17 temples and images. The two inscriptions from Bellary district reveal 4 temples and images. The earliest one from Bellary taluk dated 992 A.D. refers to 3 *degulas,* and the second one from Hadagali taluk dated 1045 A.D. refers to a *deva.* From Dharwad district, 3 inscriptions reveal 3 temples and images. The earliest and the second inscriptions from Gadag taluk dated 1012 A.D. and 1028 A.D. refer to a *degula* and a Piriyadehara respectively, and a third one from Dharwad taluk dated 1045

A.D. refers to a *dehara*. From Bijapur district, 2 inscriptions reveal 2 temples and images. The earliest one from Bijapur taluk, dated 994 A.D., refers to a god and the second one from Sindgi taluk, dated 1027 A.D., refers to a *degula*. From Bidar district, 2 inscriptions reveal 2 temples and images. The earliest one from Bidar taluk, dated 1032 A.D., refers to a *degula* and the second one from Bhalki taluk assigned to 1015-1044 A.D., refers to Puradeva. Only one inscription from Shimoga district, found in Shikaripur taluk and dated 1032 A.D., refers to a *degula* and *devalaya*. An inscription from North Kanara district, found in Sirsi taluk, dated 1006 A.D., a single inscription from Gulbarga district, found in Shahapur taluk, dated 1028 A.D. and an inscription from Raichur district, found in Sindhanur taluk, dated 1033 A.D., all refer to a *deva* respectively.

The Hoysala dynasty records a single inscription from Hassan district. It is found in Belur taluk, dated 1040 A.D. and refers to a *devalaya* at Kondi.

The dynastic affiliation of 8 inscriptions cannot be ascertained, but they do reveal 8 temples and images. Two inscriptions from Shimoga district refer to two gods. The earliest one is assigned to c. 900 A.D. from Shikaripur taluk and the second one from Honnalli taluk is dated 974 A.D. Both refer to a *deva*. From Mysore district, 2 inscriptions reveal 2 temples and images. The earliest one from Chamarajanagar taluk, dated 982 A.D., refers to a *degula,* and the second one assigned to 10-11th century A.D., found in the same taluk refers to a *deva*. A single inscription from Bijapur district found in Badami taluk and assigned to c. 7th century A.D., records a *devalaya*. A solitary inscription from Bangalore district, found in Hoskote taluk and assigned to 750 A.D., refers to Perkigadeva of Nagarattoru. An inscription from Tumkur district, found in Tumkur taluk and dated 955 A.D., refers to a *deva*. A single inscription from Raichur district, found in Koppal taluk and assigned to the 10th century A.D., refers to a *degula*.

3. Nomenclature

On the basis of the details given below in the list, it is possible to classify the 70 temples and images as belonging to indeterminate Hindu sects. A few inscriptions do mention the names of temples and images, but the available details are not sufficient to trace their sectarian affiliation.

Sl. No.	Names of Temples and Images	References
1.	*Degula*	25
2.	*Deva*	22
3.	*Devalaya*	7
4.	*Dehara*	3
5.	*Devadi*	2
6.	Unknown temples	2
7.	*Devara*	1
8.	*Devayatana*	1
9.	*Koyil*	1
10.	Perkigadeva of Nagarattoru	1
11.	Vijjadharara degula	1
12.	Pulikkurukki bhatara	1
13.	Visamarasara degula	1
14.	Charmakara devagriha	1
15.	Aychagavundana degula	1
	Total	70

The above table reveals 25 references to the *degula* followed by 22 references to *deva,* 7 references to *devalaya,* 3 references to *dehara,* 2 references each to *devadi* and unknown temples (2 inscriptions do not clearly name any term of a Hindu temple, so they are termed as unknown) and one reference each to *devara, devayatana* and *koyil.*

There are 6 instances that name the temples and images, but it is not possible to identify their sects. Of the 6 references, 3 temples are named after 3 persons. 'Vijjadharara degula' is named after the priest the Vijjadhara belonging to the period of Ganga King Duggamara. The second one is named 'Visamarasara degula' after the servant of Madavve, daughter of Nolamba King Simhapota. The third one is named 'Aychagavundana degula' after a *gavunda* named Aycha-*gavunda.* A single temple is named after a community. It refers to 'Charmakara devagriha', the temple of the workers in leather. A god is named 'Pulikkurukki-bhatara', probably after a place named Pulikkurukki. Another reference to a god is 'Perkigadeva of Nagarattoru'. Here, it has not been possible to make an inference to the origin of the god's name.

The list also indicates different terms, like *degula, devalaya, dehara, devadi, devara, devayatana* and *koyil,* that are synonyms used to name the Hindu temple.

4. Earliest and Last Reference to an Indeterminate Hindu Temple

The earliest reference is recorded in an inscription of the Gangas of Talakad belonging to the reign of King Avinita dated in the year 481 A.D. It is found at Hoskote in Hoskote taluk in Bangalore district and refers to a *devayatana.* The last reference is recorded in an inscription of the Nolamba Pallavas belonging to the reign of King Trailokyamalla Nolamba Pallava Permmadi. It is found at Tyavanagi in Channageri taluk of Shimoga district and is assigned to 1050 A.D. It refers to the construction of a *degula.*

5. Century-wise Distribution of Inscriptions and Temples and Images

The inscriptions of indeterminate Hindu temples and images from 16 districts of Karnataka arranged century-wise, gives an idea of how many such inscriptions and temples and images were found in each century in the period of study.

Century	Total inscriptions	No of Temples and Images
5th century A.D.	1	1
6th century A.D.	1	1
7th century A.D.	4	5
7-8th century A.D.	1	1
8th century A.D.	7	6
8-9th century A.D.	1	1
9th century A.D.	9	9
9-10th century A.D.	1	1
10th century A.D.	24	27
to 1050 A.D.	17	18
Total	66	70

The chart reveals the earliest reference to an indeterminate Hindu temple (*devayatana*) in the 5th century (481 A.D.). The highest number of reference occurs in the 10th century A.D. In the 6th century A.D., a single reference is recorded. But in the 7th century A.D., an increase of 4 inscriptions referring to 5 temples and images is recorded. In the 8th century A.D., the number increases to 7

inscriptions revealing 6 temples and images, followed by 9 inscriptions revealing 9 temples and images in the 9th century A.D. In the 7-8th century A.D., 8-9th century A.D. and 9-10th century A.D., single records each refer to single temple each. In the 10th century A.D., a maximum number of 24 inscriptions reveal 27 references to indeterminate Hindu temples and images. But during the first half of the 11th century A.D. 17 inscriptions found reveal 18 temples and images.

6. Patrons

The sixty-six records studied so far reveal seven classes of patrons. They are as follows:

Sl. No	Classes of Patrons	References
1.	Middle level bureaucracy (*pergade, nalgavunda, gavundas, gamunda, gamundi, urodeya,* tax-officer)	15
2.	Individuals	15
3.	High nobility (feudatories, minister, *mahasamanta, dandanayaka*)	8
4.	Royal family	6
5.	Religious men (priests, brahmanas)	3
6.	Professionals (a blacksmith and a headman of a guild of weavers)	2
7.	Merchant community	1
	Total	50

The above details help to conclude that the maximum patronage towards the indeterminate Hindu temples and images was provided by the middle level bureaucracy and individuals whose social identity cannot be determined, followed by high nobility, royal family, religious men, professionals and merchant

community. The least contribution seems to have come from the merchant community. A contribution from two professionals, a blacksmith and a headman of a guild of weavers is worth noticing. Of the 66 records, 26 records do not reveal any information about the patrons. Some of the inscriptions also mention patronage extended to temples that are continued in the family by the members.

7. Motivation

From the study of 66 inscriptions, only 2 inscriptions are found to mention the motivation for the construction of temples and grants for deities. The inscription of the Santaras belonging to King Tolapurusha dated in 898 A.D. from Shimoga district, records that the king donated some land to commemorate the death of his wife Paliyakka to a *devara* constructed by her. The inscription of the Rashtrakutas belonging to King Govinda IV dated 935 A.D., from Shimoga district, records that Pergade Puliyamma had attained the rank of a minister (*mahamatya*), and to celebrate the promotion, he donated some land for the offerings and perpetual lamp of a god.

8. Grants

The study reveals that the highest number of grants was in the form of land, including villages, rice fields, flower garden and house-site, followed by tanks and economic grants such as tax-remission and gold coins. Of the grants given, two instances are worth noticing. One grant, mentioned in an inscription of the Rashtrakutas assigned to the last quarter of the 8th century A.D. found at Puligere in Dharwad district, refers to a grant of goods (cloth) by the headman of the guild of weavers (*pattagara sene*). An inscription, assigned to an unidentified dynasty, found at Nyamati in Shimoga district dated 974 A.D., records that the blacksmith of Nelmabbe donated two virgins (*kannedana*) and twelve cows for a god.

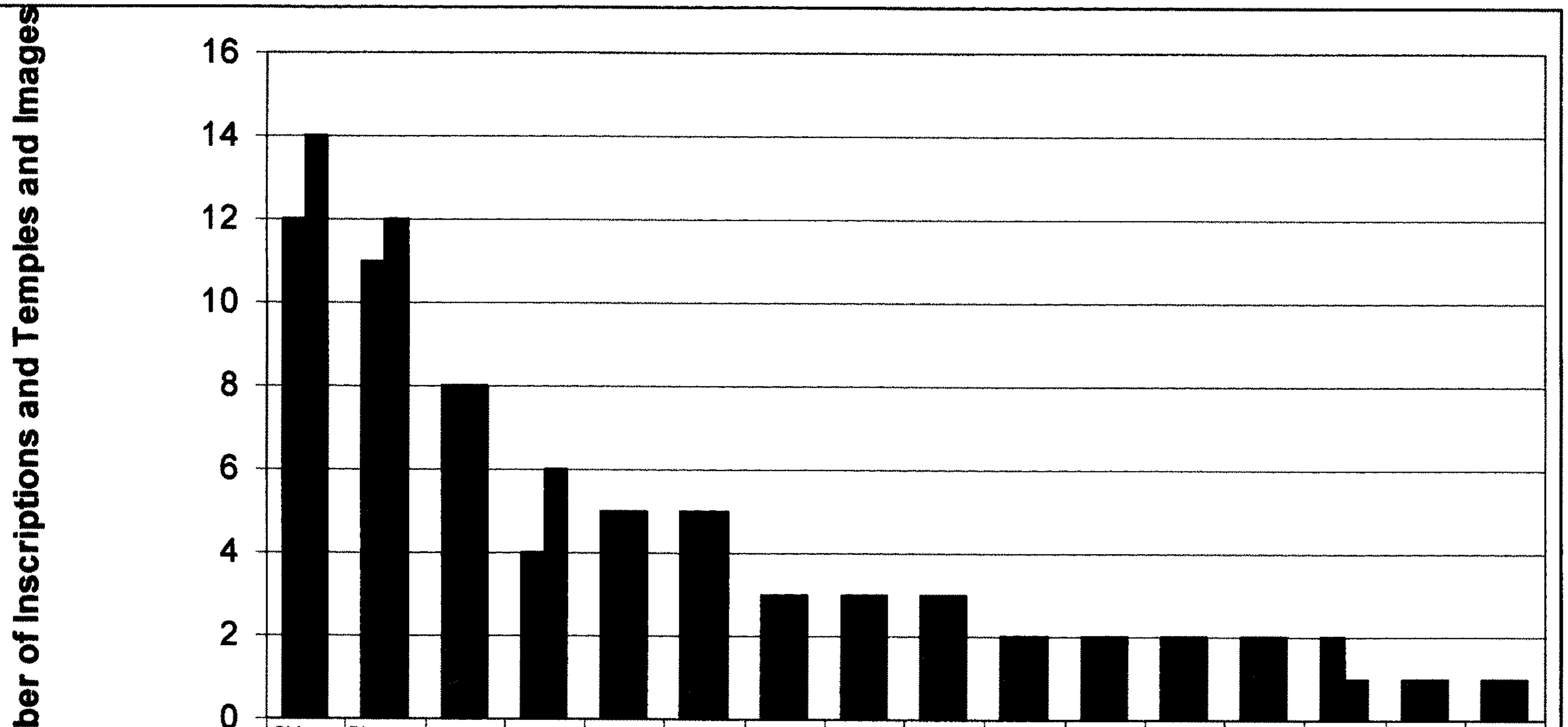
9. Community Temple

A rare fact to record is a reference to a temple called Charmakara devagriha. It is recorded in an inscription of the Gangas of Talakad dated 968-69 A.D. found at Puligere in Dharwad district. Though 'Charmakara deva' refers to the god of the workers in leather, the temple's name does not help to identify the deity with any particular Hindu sect.

10. Numerous Temples in the Provincial Areas

A special point to consider is the existence of many temples in two provincial areas. An inscription[71] of the Nolamba Pallavas found at Kondarhalli in Hoskote taluk of Bangalore district and belonging to the reign of King Iriva Nolambadhiraja, dated 950 A.D., mentions that the king gave the management of all temples and the endowments in Kayvarnad and Nekkundinad (both in Kolar district) to Nandigoli-*gavunda* and Basappa.

The following is a graphic representation of the total number of Inscriptions and Temples and Images of Indeterminate Hindu Deities



	Shimoga	Dharwad	Mysore	Bellary	Bangalore	Bijapur	North Kanara	Kolar	Hassan	Chitradurga	Tumkur	Bidar	Raichur	Kadur	South Kanara	Gulbarga
■ Inscriptions	12	11	8	4	5	5	3	3	3	2	2	2	2	2	1	1
■ Temples and Images	14	12	8	6	5	5	3	3	3	2	2	2	2	1	1	1

Foot Notes

1. *EC* VII, Sk. 10.
2. *IA* XIX, pp. 142-146,
3. *EC* VII, Sk. 278.
4. *Ibid.*, VIII, Ng. 45.
5. Nagarajaiah, Hampa, *Santararu – Ondu Adhyayana*, p. 45.
6. *Ibid.*, VII, Sk. 284.
7. *Ibid.*, 194.
8. *Ibid.*, VIII, Sb. 474.
9. *Ibid.*, VII, Sh. 22.
10. *Ibid.*, Sk. 20 a.
11. *Ibid.*, Ci. 8.
12. *Ibid.*, Intro., p. 26.
13. *Ibid.*, Sk. 286.
14. *Ibid.*, Hl. 64.
15. *EI* VI, pp. 163-167.
16. *SII* XI, pt-i, 27.
17. *ARIE* 1960-61, 439, p. 93.
18. Kalaburgi, M. M., *Dharwad Jilleya Sasana Suchi*, 43. Aa, p.21.
19. *SII* XI, pt-i, 34.
20. *Ibid.*, 35.
21. *EI* XVI, p.283.
22. *IA* VII, p.105.
23. *EI* XX, pp. 64ff.
24. *SII* XI, pt-i, 65.
25. *Ibid.*, 78.
26. *EC* IV, Hg. 87; *Ibid.*, III, (Rev.), Hg. 156.
27. *Ibid.*, IV, (Rev.), Ch. 385.

28. Ramesh, K. V., *Inscriptions of the Western Gangas*, 97.
29. *EC* III, Md. 13.
30. *Ibid.*, 107.
31. *Ibid.*, III, (Rev.), Nj. 190.
32. *Ibid.*, IV, Gu. 20.
33. *ASMAR* 1928, p. 15.
34. *EC* IV, (Rev.), Ch. 123.
35. *KUES*: I, 4, pp. 7-8.
36. *SII* IX, pt-i, 84.
37. *Ibid.*, 77.
38. *Ibid.*, 101.
39. *ASMAR* 1938, pp. 82-90.
40. *EC* IX, Bn. 40.
41. Krishnamurthy, M. S., *The Nolambas*, p. 12.
42. *ASMAR* 1942, p. 131.
43. *EC* IX, Ht. 10.
44. *Ibid.*, 82.
45. *SII* XI, pt-i, 40.
46. Thaper, B. K. (Ed.), *Indian Archaeology-A Review*, 22, p. 62.
47. *SII* XVIII, 40.
48. *Ibid.*, XX, 22.
49. Kalaburgi, M. M., *Vijapura Jilleya Sasan Soochi*, 25, p. 30.
50. Gopal, B. R., *Corpus of Kadamba Inscriptions*, Vol. I, 44.
51. Gurav, R. N., *Karavara Jilleya Sasanagalu*, pp. 32-33.
52. *Ibid.*, p. 35.
53. *EC* X, Kl. 11.
54. *Ibid.*, Gd. 69.
55. *ASMAR* 1924, p. 62.

56. *Ibid.,* 1943, pp. 64-65.
57. *EC* V, HN. 14.
58. *ASMAR* 1924, p. 32.
59. *EC* XI, Cl. 33.
60. *Ibid.,* Hl. 60.
61. *EC* XII, Pg. 45.
62. *ASMAR* 1926, p. 40.
63. Shadakshariah, R. M., *Archaeology of Bidar District with Special Reference to the Manjra and the Karanja Valleys based on field Archaeological Studies,* (Unplublished Thesis), 4, p.310.
64. *Ibid.,* No. 5, p. 311.
65. *KUES*: VII, 46, pp. 417-418.
66. *Ibid.,* II, 47, P.47.
67. *EC* VI, Tk. 31.
68. *Ibid.,* 32.
69. Ramesh. K. V. and Sharma. M. J. (Ed.), *Tulunadina Sasanagalu: Samputa Ondu,* 24.
70. Gogi, Hanumakshi, *Kalaburgi Jilleya Sasanagalu,* 18, pp. 416-418.
71. *EC* IX, Ht. 37.

CHAPTER VIII

TEMPLES AND IMAGES OF VILLAGE DEITIES

The worship of village deities is considered as Little Tradition. The village, a cultural unit of Indian society, forms the locus of village deities' worship. It appears that among the worship of village deities, the worship of female deities dominates the worship of male deities. Village goddesses comprise a more unequivocally non-Sanskritic variety of local goddesses. Village goddesses are monistic with regard to ethical symbolism. They are worshipped as guardian deities for the sake of protection and health. These deities are believed to control the weather, in particular rains, to bring and cure epidemic and animal diseases and to guard the village against natural and supernatural calamities. They are deeply rooted in the culture of the villagers and become a part of the life of villagers. The worship of village deities (largely female deities) antedates the onset of Puranic gods in India.

In the survey of epigraphical records, thirty-nine inscriptions from the 3rd century B. C. to 1050 A.D. provide information on forty temples and images of village deities and grants made for them. The following table shows the distribution of temples and images of village deities spread over the ten districts of Karnataka.

District-wise distribution of Temples and Images of Village Deities

Sl. No.	Districts	Inscriptions	Temples and Images
1	Dharwad	14	16
2	Mysore	5	5

3	Bellary	4	4
4	Raichur	3	4
5	Shimoga	3	3
6	North Kanara	2	2
7	Belgaum	2	2
8	Bijapur	4	2
9	Tumkur	1	1
10	Hassan	1	1
		39	40

DHARWAD DISTRICT

The above table reveals that Dharwad district has the highest number of temples for village deities. Of the fourteen inscriptions found here, one belongs to the Chalukyas of Badami, five to the Rashtrakutas, seven to the Chalukyas of Kalyana and one to that of the Kadambas of Goa.

The Chalukyas of Badami

The earliest inscription[1] found at Puligere (modern Lakshmeshvar) in Shirahatti taluk is recorded on a stone tablet. The inscription on the tablet reads from lines 51 to 61 and is undated. It is a 10th century copy of a 7th century A.D. copper plate inscription repeated here for the sake of confirmation or preservation. The king under whom the inscription was earlier issued was Satyasraya (Pulakesi II, 610-642 A.D.). Its main purpose was to register a land grant to Shankajinendra-chaityalaya by Sendraka King Durgasakti, but while

defining the boundaries of the land donated, it refers to Bhattari-kshetra, implying the existence of a shrine of Bhatari.

The Rashtrakutas

The earliest inscription[2] found at Kachchavi in Hirekerur taluk, undated, was issued by the King Dhora Dharavarsha (Dhruva) whose reign period was between 780 A.D. and 793 A.D. It registers a grant of certain taxes released by Male-ara or Mare-ara (probably a tax collector) to goddess Maribbe of Kachchavi. 'Maribbe' is identified as Mari or Mariamma, a popular folk goddess associated with the small pox or chicken pox[3] and she receives importance extensively from villagers even today[4]. The same record refers to a temple of Vadumbe who is also known by the names Badumbe, Badube, Badubbe. The second inscription[5] found at Shiggaon in Shiggaon taluk is undated, but it was issued when King Amoghavarsha I was ruling and is assigned to c. 866 A.D. It registers a gift of taxes made by Pendama, a village official, who was in charge of the village Kallavalla, to Kalnere-bhatari probably the goddess of Kallavalla. This was supplemented by another grant of minor taxes (*kiru-dere*) by the governor Kuppeyarasa who was the overlord of this village. The recipient of the gift was Lokakshara-bhatara, probably the temple priest. The third inscription[6] found at Kavujagere in Ron taluk was issued under the reign of King Govinda IV 933 A.D. It states that a Ballajja-*gavunda* of Kavujagere constructed, with great devotion, a temple for 'Bhatari', and for four other deities. Kalburgi[7] is of the opinion that the word 'Bhatari' or 'Bhattarika' is the Sanskritized form of the Kannada word 'Balari' or 'Bhalari', and different from goddess Banasankari or Banadavve; the bird owl being her mount, she is stated to be the most terrific of folk goddesses. It is believed that Jains also used the word Bhatari for Yaksi[8]. 'Balari' denoted not only a specific goddess, but any village goddess also. The

fourth inscription[9] found at Nitpalli in Ranebennur taluk belongs to the reign of King Kannaradeva or Krishna III. The inscription is undated, but it can be assigned a date between 939 A.D. and 967 A.D. It records a land grant made by *nalgavunda* Nagavarma to the goddess `Bashari' (probably Bhatari). The fifth inscription[10] found at Hulaguru in Shiggaon taluk belonging to the reign of King Khottiga, is dated 970 A.D. It refers to a land grant and tax remission made by Ankabbarasi, wife of a feudatory of Puligere-300, to the village goddess Pullungurabbe. It appears that the goddess got her name from the village Pullunguru, which is now called Hulaguru.

The Chalukyas of Kalyana

The earliest inscription[11] found at Chikkerur in Hirekerur taluk belonging to the reign of King Irivabedanga Satyashraya is dated 995 A.D. It mentions that Arasakka, wife of Palliga, after observing the vow of eating one spoon of food (*ekasattugamam undu*), installed an image of goddess Bhalari and also made a land grant to its services. The second inscription[12] found at Lakkundi in Gadag taluk belonging to the reign of King Ahavamalladeva Irivabedanga Satyashraya, dated 1007 A.D., refers to the festival of Badube. It mentions a village head that showed incomparable devotion to Jina by worshipping him in the Brahmajinalaya on the occasion of annual festivals of 'Badube', Dipavali and Karapunnime. It is obvious from this that there was a temple of Badube at Lakkundi and its festival was observed by all villagers, Hindus as well as Jains. The third inscription[13] found at Ummachige in Gadag taluk belonging to the period of King Vikramaditya V is dated 1012 A.D. It states that village Ummachige was donated by the King to Maunara-Sridharabhatta, who in turn, handed it over to the 104 *mahajanas* and *prajes* of the village with a condition that a part of the gift (12 *mattars* and one house-site) should be spared for the

services of Marakabbe-Bhatari and several other deities. Marakabbe-Bhatari is the same Mariamma. It also refers to the festival of Badube, implying the presence of her temple. The fourth inscription[14] found at Mulgund in Gadag taluk belonging to the reign of King Jayasimha II is dated 1019 A.D. A reference to Koralakabbe temple is made while describing the boundaries of the land grant made for the renovation of the Palesvara temple of god Svyambhudeva by *dandanayaka* Palarasa. The fifth inscription[15] found at Hawsabhavi in Hirekerur taluk belonging to the reign of King Jayasimha II is dated 1024 A.D. It states that Keta-*gavunda* made a land grant to goddess Badumbe at Hawsabhavi. The sixth inscription[16] found at Kulenur in Haveri taluk belonging to the reign of Jayasimha II is dated 1028 A.D. Reference to Baleyebbe occurs in the inscription while defining the boundaries of the land donated to a *degula* (Saiva temple) by Kundabbarasi, wife of *mahamandalesvara* Kundaraja. The seventh inscription[17] found at Hosur in Gadag taluk belonging to the reign of Jayasimha II is dated 1028 A.D. It records a land measuring stick named Maleparamari. To commemorate the death of his wife Kanchikabbe, Ayyachacha-*gavunda* constructed a *basadi*. The King and the *nalgavunda* donated lands to the *basadi*, and the stick used to measure the land was named after Maleparamari, probably the local deity.

The Kadambas of Goa

A solitary record[18] found at Kannale (modern Kandli) in Kalghatgi taluk, belongs to the period of the King Chattayyadeva II. Although the inscription is undated, on paleographical grounds it can be assigned to c. 1050 A.D. It refers to the construction probably of a shrine for Badubbe by Marayya (social identity unknown) at Kannale.

Table showing Temples and Images of Village Deities in Dharwad District

Sl. No.	Dynasty / King/ Date	Temples and Images	Patrons	References
1.	**Chalukyas of Badami** Pulakeshi II Undated (610-642) A.D.	Bhattari-kshetra	--	*IA* VII, p.106 and 110.
2.	**Rashtrakutas of Malkhed** Dhruva c.8th century A.D.	1. Maribbe of Kachchavi 2. Vadumbe (Badubbe)	Male-ara or Mare-ara (a tax officer)	*PRKRI:* 1953-57, 1, p. 65.
3.	-do- Amogavarsha I 866 A.D.	Kalnere-bhatari of Kallavalla	1. Pendama (an administrator) 2. Kuppeyarasa governor	*KI*, I, 14; *EI* XXXV, pp. 85-88.
4.	-do- Govinda IV 933 A.D.	Bhatariya degula at Kavajgeri	Ballajja-*gavunda*	*SII* XI, pt-i, 35.
5.	-do- Krishna III Undated (939-967) A.D.	Bashari (probably Bhatari)	*nalgavunda*-Nagavarma	*Ibid.*, XVIII, 32.
6.	-do- Khottiga 970 A.D.	Pullungurabbe of Pullunguru	Ankabbarasi (wife of Guttiya, a Ganga ruler of Puligere-300).	*DJSS*, 59, p.32.
7.	**Chalukyas of Kalyana** Ahavamalla Irivabedanga Satyashraya 995 A.D.	Bhalari	Arasakka (wife of Palliga)	*EI* XXXIII, pp.131ff.
8.	-do- 1007 A.D.	Badube	--	*SII* XI, pt-i, 52.
9.	-do- Vikramaditya V	1. Marakabbe-Bhatari of	1. King and 2. Maunara-	*EI* XX, pp.64ff.

	1012 A.D.	Ummachige 2. Badubbe	Sridharabhatta (priest)	
10.	-do- Jayasimha II 1019 A.D.	Koralakabbe degula	--	Hajawagol, Dhanavant, *Mulugundanad : Ondu Adhyayana*, pp. 357-361.
11.	-do- 1024 A.D.	Badubbe	Keta-*gavunda*	*KI* IV, 22.
12.	-do- Jayasimha II 1028 A.D.	Baleyebbe	--	*SII* XVIII, 47; *EI* XV, pp.331-336.
13.	-do-	Maleparamari (stick named after the local deity)	--	*SII* XI, pt-i, 65.
14.	**Kadambas of Goa** Chattayyadeva II c. 1050 A.D.	Badubbe at Kannale	Marayya (?)	Gurav, R.N., *Kadambas of Goa and their Inscriptions*, Unpublished Thesis, 3, p. 522.

MYSORE DISTRICT

So far about five records, which refer to the village deity, have been found in Mysore district. Among them four records belong to the Gangas of Talakad and the dynastic affiliation of one record cannot be deciphered.

The Gangas of Talakad

The earliest inscription[19] found at Ganiganur in Yalandur taluk, issued under the reign period of King Satyavakya Permmanadi (Rachamalla I) assigned to c. 10th century A.D., refers to the existence of a temple of Mariberiti (Mari

temple) at the boundary of the land gifted to Arakuttesvara temple by Arakutti. The second inscription[20] found at Doddahomma in Nanjangud taluk, issued under the period of King Satyavakya Kongunivarma Permanadi (Rachamalla IV), is dated 977 A.D. It refers to a grant made by Ayyappa-*gavunda* and the Twelve (eminent people) of Piriyahomma (present Doddahomma) for the services of goddess Balari and four other deities. It was entrusted to Kuchi-bhatara, disciple of Balasakti-bhatara. The third inscription[21] found at Kunturu in Kollegal taluk, issued under the period of King Nitimarga-Permanadi is assigned to c. 10th century A.D. As the inscription is damaged, it is difficult to decipher the patron. It mentions a land grant made to goddess Balari probably in Kunturu. The fourth inscription[22] found at Mugur in T. Narsipur taluk engraved on the pedestal of the image found in the shrine of Dubbalamma is undated, but on paleographical grounds it is assigned to c. 10th century A.D. Settar opines that the inscription belongs to the period of the Gangas of Talakad[23]. It states that the image of Dubbalamma was caused to be made by a lady named Chingidganda-Malakka, but her social identity is not revealed.

Unidentified Dynasty

A solitary inscription[24] found at Gumballi in Yalandur taluk is assigned to c. 10 -11th century A.D. It mentions that the image of Valabbe was caused to be made by Malayya (son of Nagatiyamma), but his social identity is not revealed.

Table showing Temples and Images of Village Deities in Mysore District

Sl. No.	Dynast/ King/ Date	Temples and Images	Patrons	References
1.	**Gangas of Talakad** Satyavakya Permanadi	Maribereti	--	*EC* IV, (Rev.) Yl.174.

	(Rachamalla I) c. 10th century A.D.			
2.	-do- Satyavakya Kongunivarma Permanadi (Rachamalla IV) 977 A.D.	Bhalari	Ayyappa-*gavunda* and 12 of Piriyahomma	*EC* III, (Rev.) Nj. 294.
3.	-do- Nitimarga Permanadi c. 10th century A.D.	Bhalari	--	*Ibid.*,IV, (Rev.) Ko.10.
4.	-do- Anonymous c. 10th century A.D.	Dubbalamma at Mugur	Chinigidganda Malakka (?)	*Ibid.*,V, (Rev.) TN. 282.
5.	**Unidentified Dynasty** Anonymous c. 10th century A.D..	Valabbe	Malayya (?)	*Ibid.*,IV, (Rev.) Yl.186.

BELLARY DISTRICT

In Bellary district four inscriptions referring to four different village deities have been noticed so far. One of them belongs to the Rashtrakutas and the other three to the Chalukyas of Kalyana.

The Rashtrakutas

A solitary inscription[25] found at Kudatini in Bellary taluk belonging to the reign period of King Akalavarsha (Krishna III) is dated 947 A.D. It states that the land grant made to the temple of Dekamma by the 300 *mahajanas* of Kurugodu which had lapsed was renewed by the king at the instance of Rudrarasi-bhatara. It

also registers the grant of an oil mill made by Lokayya-*gavunda*, the head of Samyuktasvami Karttikeya Tapovana, an expert in brahmanic rituals.

The Chalukyas of Kalyana

The earliest inscription[26] found at Kanchugarabelagallu in Siruguppa taluk belonging to the reign of King Ahavamalla (Taila II) is dated 981 A.D. It refers to the king confirming the land grant made to goddess Bhalari at Agrahara Kanchugarabelagallu. The second inscription[27] found at Chimnahalli in Hadagali taluk belonging to the reign of King Jayasimha II is dated 1034-35 A.D. It records a reference to *Mallikabbeya katte,* while defining the boundary of the land donated to god Kalideva of Nelkudure by *manevergade* Keteyanayaka. *Katte* refers to either bund or an elevated place where a shrine is put up. Probably Mallikabbe was on such a bund or elevated place. The third inscription[28] found at Satturu in Harapanahalli taluk belonging to the reign of King Trailokyamalladeva (Somesvara I) is dated 1044 A.D. It states that Sovimayya, the *odeya* (head) of Sattiyur (i.e., Satturu) and Kupparasa, the *manneya* (chieftain) of Masavadi-140 made grants for the services of god Mahadeva of Sattiyuru. A reference to a shrine of goddess Banada Bhalari is recorded while defining the boundaries of the donated land. Here the shrine appears to be located in a *bana* (forest).

Table showing Temples and Images of Village Deities in Bellary District

Sl. No.	Dynasty King/ Date	Temples and Images	Patrons	References
1.	**Rashrakutas** Krishna III 947 A.D.	Dekammana-degula	1. King 2. *mahasamanta* 3. 300-*mahajanas*, 4. Lokayya-*gavunda*	*SII IX*, pt-i, 65.
2.	**Chalukyas of Kalyana**	Bhalari	King	*KUES:* 1, 38, p. 116.

	Taila II 981 A.D.			
3.	-do- Jayasimha II 1034-35 A.D.	Mallikabbeya-katte	--	*SII IX*, pt-i, 88.
4.	-do- Somesvara I 1044 A.D.	Banada-Bhalari	--	*Ibid.*, 99 ; *KUES*: 1, 29, pp. 484-485.

RAICHUR DISTRICT

The reference to four village deities is recorded in the three inscriptions found in this district. Among them one belongs to the Rashtrakutas and the other two belong to the Chalukyas of Kalyana.

The Rashtrakutas

An inscription[29] found at Diddigi in Sindhanur taluk dated 918 A.D. belongs to the period of King Indra III. A different opinion is proposed regarding the date and the king. It is opined that the various titles that eulogies the king probably refer to Krishna III and the date to be 960 A.D.[30] The inscription records that Kalabhatta and 108 people donated the Agrahara Diddigi (Dhelduge) to several gods including Balari Marakabbe and Bhalari Piriyakabbe in front of Kamakoti Bhalari of Kanchi. It is proposed that these temples of goddesses were located at Kanchi[31]. But it is difficult to accept this view as to understand why temples at Kanchi should be donated land from a place as far as Diddigi.

The Chalukyas of Kalyana

The earliest inscription[32] found at Madinuru in Koppal taluk belonging to the reign of King Taila II is dated 973 A.D. It records a reference to *Marakabbeya tumbu* while describing the boundaries of the land donated to a Traipursa temple at Madinuru (Modeyanuru) by Revaya Dvedi Chattopadhyaya Somayaji. It seems that the image of Marakabbe was carved on the *tumbu* (sluice) at Madinuru. The second inscription[33] found at Belgurki in Sindhanur taluk issued under King Taila II is dated 992 A.D. It refers to Bhalari in the Agrahara Belagurki and probably a land grant was made to the goddess.

Table showing Temples and Images of Village Deities in Raichur District

Sl. No.	Dynasty King/ Date	Temples and Images	Patrons	References
1.	**Rashrakutas** Krishna III 960 A.D.	1. Balari Marakabbe 2. Bhalari Piriyakabbe	Kalabhatta and 108 people	*KUES:* VII, 42, pp. 414-415.
2.	**Chalukyas of Kalyana** Taila II 973 A.D.	Marakabbe	--	*HAS* XVIII, 11, pp. 57ff.
3.	-do- 992 A.D.	Bhalari at Agrahara Belagurki	Not clear	*KUES:* VII, 49, pp. 419-420.

SHIMOGA DISTRICT

So far only three inscriptions referring to the village deities have been found in this district. One of them belongs to the Santaras, and the other two to the Chalukyas of Kalyana.

The Santaras

A solitary inscription[34] found at Madasuru Devageri in Sagar taluk issued under the reign of King Tolapurusha Santarasa is undated, but on paleographical grounds it is assigned to c. 10th century A.D. It mentions that a certain Tailaga, son of Ayanna, got the image of Kachchavati made and a certain Dasi, son of Gamiga, made a grant to it. Probably Kachchavati could be another name for the village deity Abhishekalaxmi or Gajalaxmi[35].

The Chalukyas of Kalyana

The earliest inscription[36] found at Balligave in Shikaripur taluk belonging to the reign of King Jayasimha II is dated 1019 A.D. It records that *mahamandelesvara* Kundamarasa repaired the temple of Mulasthanada Nandikesvara and donated some land to it. At the boundary of the gift land a reference to Badumbe is recorded. Another inscription[37] found at Achapura in Sagar taluk issued under the same King is dated 1042 A.D. It states that *mahamandalesvara* Gonarasa donated land to Agrahara Andhasura. A reference to Balubeyeri is recorded while defining the boundaries of the donated land. 'Balube' could be a variant name for goddess Badubbe. 'Yeri' refers to the mound where the shrine of Balube could be located.

Table showing Temples and Images of Village Deities in Shimoga District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Santaras** Tolapurusha Santarasa c. 10th century A.D.	Kachchavati	Dasi (?)	*Itihasa Darshana,* Vol. 3(1), pp.146-148.
2.	**Chalukyas of**	Badumbe	--	*EC* VII, Sk. 125.

	Kalyana Jayasimha-II 1019 A.D.			
3.	-do- 1042 A.D.	Balubeyeri (Badubbe) at Agrahara Andhasura	--	*Ibid.*, VIII, Sa. 109 (bis).

NORTH KANARA

Only two inscriptions referring to village deities have been found in this district. Of these, one belongs to the Chutus, and the other, to the Rashtrakutas.

The Chutus

A solitary inscription[38] found at Banavasi in Sirsi taluk belonging to the reign of King Vinhukada-Chutukulanada Satakarni is assigned to c. 3rd century A.D. According to this record, the royal lady Sivakhada Nagasiri, daughter of the King, not only got a Naga image carved but also got a tank and a *Vihara* constructed at Banavasi.

The Rashtrakutas

A single inscription[39] found at Hechche in Sorab taluk belonging to the reign of King Kakkala-deva (Karka II) is dated 991 A.D. It describes how Katega, a loyal servant of *mahasamanta* Santivarma of Maturu-vamsa, vowed to offer his head to the village deity, Gundadabbe of Payve (Hayve), if the king was blessed with a son and fulfilled this vow after the king got a son. Payve (Hayve) mentioned in the inscription is located in Honnavar taluk of North Kanara district. It was also called Payvegunda or Hayvegunda[40].

Table showing Temples and Images of Village Deities in North Kanara District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Chutus** Vinhukada Chutukulananda Satakarni c. 3rd century A.D.	Naga image on stone	Sivakhada Nagasiri	*EI XXXIV*, pp.239-242.
2.	**Rashtrakutas** Kakkala Deva (Karka II) 991 A.D.	Gundadabbe of Payve	Katega, (servant of *mahasamanta* Santivarma)	*EC* VIII, Sb.479.

BELGAUM DISTRICT

Two inscriptions refer to the village deities in this district. One belongs to the Kadambas of Banavasi, and the other, to the Gangas of Talakad.

The Kadambas of Banavasi

A solitary inscription[41] considered spurious, found at Bedkihal in Chikkodi taluk was issued under the reign of King Santivarma. It is engraved in the characters of c. 11th century A.D. but, professes to belong to the 4th century A.D. It is dated 310 A.D. which is said to be the 7th year of rule of the king. The date recorded in the inscription does not tally with the reign period of Santivarma (430-455 A.D.)[42]. Accordingly, the 7th year is 437 A.D. The inscription makes a reference to Bellubbe, probably a shrine of the local goddess, while defining the boundaries of the donated land given by the king, at the request of his queen, to two Brahmanas.

The Rashtrakutas

A single inscription[43] found at Kalbhavi in Sampgaum taluk (modern Bailhongal taluk) is assigned to the middle of the 11th century A.D. on paleographical grounds. This inscription is a copy of an earlier record probably of 848 A.D. issued during the reign of King Amoghavarsha I. It states that Ganga *mahamandalesvara* Saigotta Permmanadi Sivamara II constructed a Jain temple at Kumudavada and donated land to it. Later (c. mid of 11th century A.D.) this grant was restored by Ganga *mahamandalesvara* Kancharasa. While defining the boundary of the land, a reference is made to the temple of Kumudabbe, the village goddess. It appears that the village Kumudavada was named after this deity or vice versa.

Table showing Temples and Images of Village Deities in Belgaum District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Kadambas of Banavasi** Santivarma 437 A.D.	Bellubbe	--	Gopal, B. R., *CKI*, Vol. 1, 51.
2.	**Rashtrakutas** Amoghavarsha I 848 A.D.	Kumudabbe at Kumudavada	--	*IA* XVIII, pp. 309ff.

BIJAPUR DISTRICT

Of the four inscriptions relating to the village goddesses, two are assigned to the Chalukyas of Badami and the other two belong to the Chalukyas of Kalyana.

The Chalukyas of Badami

The earliest inscription[44] found at Sibara in Badami taluk can be ascribed to the 8th century A.D. It records installation of rock-cut figures of Phanindra (snake god) and Vinayaka, on a hill resplendent with lofty peaks, by Kushala-Dharmana, whose social identity is not mentioned in the inscription. Another inscription[45] found on a rock having a fountain at Sibara in Badami taluk is also ascribed, on the same grounds, to the same century. Although it is partly damaged, the inscription refers to gods Nagakumara and Ganapati, and the patron is named Dammana. Though these two inscriptions are engraved at different places, they are identical in content and both refer to the worship of Ganesa and the snake god. The person responsible for the installation of these two images is one and the same, i.e. Kushala-Dharmana, though his name is spelt in two different ways.

The Chalukyas of Kalyana

The earliest inscription[46] found at Banashankari near Badami (Badami taluk) belonging to the reign of King Jayasimha II is dated 1019 A.D. It records that Dwvoja (sculptor) was the servant of Banadadevi (forest goddess). The second inscription[47] also found at Banashankari issued under the same king is dated 1024 A.D. It states that Ketimayya, the *manevergade* (superintendent of household) erected a stone pillar in front of the temple of Banadadevi, the goddess of forest or vegetation. Usually the suffix *abbe* is found with the names of local goddesses, but here the local deity Banadadevi takes the suffix *devi*. According to P.B. Desai[48], the village Banashankari was the heart land of the goddess Banadadevi, another name of goddess `Banashankari'. *Sankari* is the consort of Sankara, another name of the goddess Parvati. Chidanandamurty[49] argues that goddess Banadabbe and Banashankari are one and the same. It

appears that village Banashankari near Badami received its name from this deity or vice versa.

Table showing Temples and Images of Village Deities in Bijapur District

Sl. No.	Dynasty/ King/ Date	Temples and Images	Patrons	References
1.	**Chalukyas of Badami** King (?) c. 8th century A.D.	Phanindra (Snake god)	Kushala-Dharmana	*KI* I, 6.
2.	-do-	Nagakumara (Snake God)	Dammana (same as above)	*Ibid.,* 9.
3.	**Chalukyas of Kalyana** Jayasimha II 1019 A.D.	Banadadevi at Banashankari	Dwvoja (sculptor)	*SII* XI, pt-i, 57.
4.	-do- 1024 A.D.	-do-	*manevergade* Ketimayya	*Ibid.,* 60.

TUMKUR DISTRICT

The Gangas of Talakad

A solitary inscription[50] found at Honnudike (Ponnudike) in Tumkur taluk belonging to the reign of King Sripurusha is undated, but on paleographical grounds it is assigned to the middle of the 8th century A.D. It states that the income that was to be received at the time of harvest was converted to gold and gifted to the goddess Bhattaraki of Ponnudike by Sivamara-Ereyappa, the younger paternal uncle of King Sripurusha.

Table showing Temple of a Village Deity in Tumkur District

Sl. No.	Dynasty/ King/ Date	Temple	Patron	Reference
1.	**Gangas of Talakad** Sripurusha middle of the 8th century A.D.	Ponnudikiya-Bhattaraki	Sivamara-Ereyappa (uncle of King Sripurusha)	Ramesh, K.V. *Inscriptions of the Western Gangas*, 64.

HASSAN DISTRICT

The Gangas of Talakad

An undated inscription[51] found at Gubbi in Holenarasipur taluk belonging to the reign of the King Permanadi (probably Rachamalla II) is assigned to c. 9-10th century A.D. It is a slightly damaged record which states that the queen of Gangavedanga Racheyarasa constructed the Abbe *degula* (probably local deity) and donated some land to it.

Table showing Temple of a Village Deity in Hassan District

Sl. No.	Dynasty/ King/ Date	Temple	Patron	References
1.	**Gangas of Talakad** Permanadi (probably Rachamalla II) c. 9 – 10th century A.D.	Abbe *degula*	Queen of Gangavedanga Racheyarasa	*EC* VIII (Rev.), HN. 133; *Ibid.*, V, HN. 14.

SUMMARY

1. District-wise availability of Inscriptions and Temples and Images

The above study reveals that as many as 39 inscriptions dated from the 3rd century B. C. to the middle of 1050 A.D. refers to as many as 40 temples and images of village deities. Dharwad district records highest number of temples and images (16) in 14 records followed by 5 temples and images in 5 records of Mysore district, 4 temples and images in 4 records of Bellary district, 4 temples and images in 3 records of Raichur district, 3 temples and images in 3 records of Shimoga district, 2 temples and images in 2 records each of North Kanara and Belgaum districts, 2 temples and images in 4 records of Bijapur district and 1 temple each in 1 record each of Tumkur and Hassan districts.

2. Dynastic Contribution

Of the 39 inscriptions referring to village deities, 1 inscription of the Chutus refers to 1 image, 1 inscription of the Kadambas of Banavasi refers to 1 temple, 3 inscriptions of the Chalukyas of Badami refer to 2 temples and images, 6 inscriptions of the Gangas of Talakad refer to 6 temples and images, 9 inscriptions of the Rashtrakutas refer to 11 temples and images, 1 inscription of the Santaras refers to 1 image, 16 inscriptions of the Chalukyas of Kalyana refer to 16 temples and images and 1 inscription of the Kadambas of Goa refers to 1 temple. The dynastic affiliation of 1 record cannot be ascertained, but it refers to an image of a village deity.

A single inscription of the Chutus assigned to c. 3rd century A.D. found at Banavasi refers to a Naga image. This image on a stone slab with an inscription

in Brahmi script and Prakrit language is the earliest of its kind in Karnataka. The inscription records that a Chutu princess named Sivakhada Nagasiri got the Naga image carved and also built a tank. It can be understood that as the Chutus originally belonged to the Naga clan, the tank was dedicated by Nagasiri for snake worship.

A single inscription of the Kadambas of Banavasi (considered spurious) assigned to 437 A.D. found at Bedkihal of Belgaum district makes reference to Bellubbe, probably the local deity.

From the 3 inscriptions of Chalukyas of Badami, it is evident that the worship of Naga and Bhattari was prevalent during their period. The 2 inscriptions found at Sibara in Badami taluk of Bijapur district, ascribed to c. 8th century A.D., record the installation of rock-cut figures of Phanindra (Nagakumara) and Vinayaka (Ganapati) on a hill. Both the inscriptions are identical in content and both refer to the worship of snake god, though they are engraved at different places. Here it seems that Naga is worshipped along with Ganapati. The third, an undated inscription found at Puligere in Shirahatti taluk of Dharwad district, assigned to the reign of Pulakeshi II (610-642 A.D.), refers to a Bhattari-kshetra.

Of the 6 inscriptions issued under the Gangas of Talakad, 4 are found in Mysore district and 1 each in Tumkur and Hassan districts. The 4 records of Mysore district refer to the village deities Maribereti, Bhalari (2) and Dubbalamma. In the inscription from Tumkur district assigned to c. 8th century A.D. the village deity is Ponnudikiya-Bhattaraki, and in the inscription from Hassan district assigned to c. 9 -10th century A.D. the village deity referred to is Abbe. Of the 6 inscriptions, 5 assigned to c. 10th century A.D. help to infer that

the worship of village deities was not only prevalent but also popular during the period of Gangas of Talakad.

The availability of 9 inscriptions of the Rashtrakuta period shows the prevalence of the worship of village deities. Of them, 5 are located in Dharwad district and 1 each in Belgaum, Bellary, Raichur and North Kanara districts. Of the 5 records from Dharwad district, the c. 8th century A.D. record is the earliest one referring to village deities Maribbe (Mari) of Kachchavi and Vadumbe (Badumbe). A record dated 866 A.D. refers to Kalneri-bhatari of Kallavalla. The other 3 records dated 933 A.D., 939-969 A.D. and 970 A.D. refer to Bhatariya degula at Kavujagere, Bashari (Bhatari) and Pullungurabbe of Pullunguru respectively. A record dated 848 A.D. from Belgaum district refers to Kumudabbe of Kumudavada. The record dated 947 A.D. from Bellary district refers to Dekammana degula. A record dated 960 A.D. from Raichur district refers to Balari Marakabbe and Bhalari Piriyakabbe. A record dated 991 A.D. from North Kanara district refers to Gundabbe of Payve (Hayve). Of the 9 records, 6 issued in the 10th century A.D. indicate that the worship of village deities was quite popular during the Rashtrakuta period.

Only 1 record of the Santaras, found at Madasuru Devagiri in Sagar taluk of Shimoga district, is assigned to c. 10th century A.D. It refers to the image of Kachchavati.

The study reveals that the largest number of inscriptions referring to the village deities was issued under the Chalukyas of Kalyana. Of the 16 inscriptions, 7 are located in Dharwad district, 3 in Bellary district and 2 each in Raichur, Shimoga and Bijapur districts. All these records are dated between 973 A.D. and 1044 A.D. The earliest example found in Raichur district refers to goddess Marakabbe at Madinuru and the latest found in Bellary district refers to

Banada-Bhalari at Satturu (Sattiyur). Of the 7 inscriptions of Dharwad district, the earliest dated 995 A.D. refers to Bhalari, the record dated 1007 A.D. refers to Badubbe, the record dated 1012 A.D. refers to Marakabbe-Bhatari and Badube, the record of 1019 A.D. refers to Koralakabbe, the record dated 1024 A.D. refers to Badubbe and two records dated 1028 A.D. refer to Baleyebbe and Maleparamari respectively. Among the 3 records of Bellary district, the record dated 981 A.D. refers to Bhalari, the record dated 1034-35 A.D. refers to Mallikabbe and the record dated 1044 A.D. refers to Banada-Bhalari. Two records from Raichur district, one dated 973 A.D. and the other dated 992 A.D. refer to Marakabbe at Madinuru and Bhalari at Agrahara Belagurki respectively. Of the 2 records from Shimoga district, the record dated 1019 A.D. refers to Badumbe and the record dated 1044 A.D. refers to Balube (Badubbe). Two records from Bijapur district dated 1019 A.D. and 1024 A.D. refer to the same deity Banadadevi at Banashankari. Of the 15 records, 12 records belong to the mid of 11th century A.D. which shows that the worship of village deities was very prominent during the period.

The single record of the Kadambas of Goa found at Kannale (Kandli) in Kalaghatgi taluk of Dharwad district assigned to c. 1050 A.D. refers to the worship of Badubbe.

An inscription of an unidentified dynasty found at Gumballi in Yelandur taluk of Mysore district assigned to c. 10 -11th century A.D. refers to the image of Valabbe.

3. Nomenclature

As many as 21 names of village deities are recorded from 39 inscriptions, and of these, except one (Naga), the rest refer only to the goddesses. The details are as follows:

Sl. No	Names	References
1.	Bhalari (Bhatari, Bashari)	8
2.	Badubbe (Vadumbe, Badube, Badumbe, Balube)	7
3.	Maribbe (Mariberiti, Maleparamari)	3
4.	Marakabbe (Marakabbe-bhatari, Balari-Marakabbe)	3
5.	Banada-Bhalari/Banadadevi	2
6.	Naga (Phanindra/Nagakumara)	2
7.	Ponnudukiya-Bhattaraki	1
8.	Kalnere-bhatari	1
9.	Bellubbe	1
10.	Kumudabbe	1
11.	Pullungurabbe	1
12.	Gundadabbe	1
13.	Valabbe	1
14.	Koralkabbe	1
15.	Baleyebbe	1
16.	Mallikabbe	1
17.	Abbe	1

18.	Bhalari Piriyakabbe	1
19.	Dubbalamma	1
20.	Dekamma	1
21.	Kachchavati	1
	Total	40

The above list shows that among the different names of village deities, Bhalari/Bhatari tops the list with as many as 8 references. In Dharwad district, 4 references (Bhatari - 2, Bashari -1, Bhalari -1) are recorded followed by 2 references (Bhalari) in Mysore district and 1 each (Bhalari) in Bellary and Raichur districts. The earliest reference to Bhatari recorded in an inscription of the Chalukyas of Badami found in Dharwad district dates back to the first half of the 7th century A.D. But her worship continues to be popular till the end of c. 10th century A.D. Goddesses Bhatari and Bhalari have been considered to be one and the same, and she is also known by some other names. Kalaburgi is of the opinion[52] that the terms Bhalari and Bhatari are interchangeable and Bhattari is a Sankritized form of Bhalari. The reference to Bhalari/Bhatari is not only found in epigraphical records but also in art and literature. A couple of sculptures found in the undivided Dharwad district have been identified as those of Bhatari. Kalburgi describes her as having four arms, holding a trident, a sword, a pot and a drum, and an owl standing to her right. On the basis of this he identifies the sculpture of Udachavva in Gadag as that of Bhatari and concludes that Udachavva is a local name of Bhatari/Bhalari. Bhalari is considered as one of the ancient female folk deities of Karnataka. Although in a generic sense Jaina Yaksi is also known as Bhatari, the sculptural representations do not reveal either similarities or any affiliation to the village deity.

Next to Bhalari, Badubbe takes second place in the list with as many as 7 references. References to Badubbe begin to appear between the middle of the 8th century and the middle of the 10th century A.D. Badubbe has also received considerable attention of several scholars who have attempted to highlight the significant aspects of the deity. It is inferred that she was one of the most important village deities during the period covered in this study. Desai[53] identifies her with Vasantambe, whereas Narasimhachar[54] identifies her with Badramba, an incarnation of Durga. On the other hand, both Chidanandamurthy[55] and Kalburgi[56] equate Badumbe and Vanadabbe. And Gurav[57] recognizes her as a folk goddess enshrined on the boundary of the village. However, there appears to be unanimity with regard to her significance as a fertility goddess. The importance of Badubbe is further attested by the annual festival held in her honour. Generally, such annual festivals coincide with the harvest. Of the 7 recorded instances there are five from Dharwad district and two from Shimoga district. The earliest reference to Badubbe dates back to the period of the Rashtrakutas (c. 8th century A.D.) from Kachchavi in Dharwad district. The last dates back to 1050 A.D. from Kandli in Dharwad district of the period of Kadambas of Goa. In all, there are five instances of Badubbe belonging to the period of the Chalukyas of Kalyana.

The worship of Mari (Mariamma) is popular even today among all sections of village society. She is worshipped with variant names such as Maribbe, Maribereti, Maleparamari. She is propitiated to wardoff the evil effect of the calamitous diseases such as smallpox, chickenpox and measles. The study records three references to Mari, two from Dharwad district and one from Mysore district. The earliest reference to Mari as Maribbe is recorded in the inscription of Rashtrakutas (780-793 A.D.) from Dharwad district and the last,

also from Dharwad, is recorded in the inscription of the Chalukyas of Kalyana dated 1028 A.D. A noteworthy fact to consider is that, this record of 1028 A.D. for the first time throws light on the information that a land measuring stick was named Maleparamari. An inscription of the Gangas of Talakad assigned to c. 10th century A.D. from Mysore district refers to the temple of Maribereti.

Three inscriptions from the study reveal three references to Marakabbe. Marakabbe probably is the same as Mariamma. From Raichur district two references and from Dharwad district one reference is recorded. An inscription of the Rashtrakutas dated 960 A.D. refers to Balari Marakabbe at Dhelduge, and the inscription of the Chalukyas of Kalyana dated 973 A.D. refers to *Marakabbeyatumbu*, probably the image of Marakabbe was carved on the sluice at Madinuru in Raichur district. The inscription of Chalukyas of Kalyana dated 1012 A.D. from Dharwad district records a grant made for the services of Marakabbe Bhatari.

Banadadevi records three references in the study. Two references from Bijapur district refer to Banadadevi and one from Bellary district refers to Banada Bhalari. All the 3 inscriptions belong to the period of the Chalukays of Kalyana. The inscription dated 1019 A.D. and 1024 A.D. refer to the same deity Banadadevi, and the inscription dated 1044 A.D. refers to Banada Bhalari. Banadadevi is presently known as Banashankari. The name Banashankari is akin to a deity associated with the forest or vegetation. She is also propitiated to wardoff calamities.

The study reveals only two instances of Naga worship. This is rather surprising, considering the popularity of snake worship from the ancient times. Naga cult is distinct in terms of its sculptural representations as the deity is generally seen in the form of zoomorphic god. In the study the earliest reference

found in an inscription of the Cutus from North Kanara district goes back to c. 3rd century A.D., and the last reference, found in two inscriptions of the Chalukyas of Badami from Bijapur district, dates back to c. 8th century A.D.

'Bhatari' as a suffix to names, records two references. One reference from Tumkur district in an inscription of the Gangas of Talakad assigned to the middle of the 8th century A.D., records the village deity as Ponnudikiya-Bhattaraki. And the other reference from Dharwad district in an inscription of the Rashtrakutas assigned to c. 866 A.D., records the village deity as Kalnere-bhatari.

There are ten instances of village deities referred to as *abbe*, out of which eight are Bellubbe, Kumudabbe, Pullungurabbe, Gundadabbe, Valabbe, Koralakabbe, Baleyebbe and Mallikabbe. One refers to *abbe* and another refers to a village deity as Bhalari Piriyakabbe which is an exception as the name takes the prefix 'Bhalari'.

All these names of village deities are suggestive of the fact that they carry their names after the women commemorated for one or the other reasons. As understood, each village will have its own mother goddess inspired by some local legend and, often an incarnation of some local woman of exceptional virtue or valour or evil nature would usually elevate an otherwise ordinary woman to a divine status; and a shrine would be erected to her honour. She would be known in course of time only as a goddess. The earliest reference to *abbe* as Bellubbe is recorded in an inscription of the Kadambas of Banavasi assigned to 437 A.D. from Belgaum district. The last reference found in an inscription of the Chalukyas of Kalyana dated 1034-35 A.D. from Bellary district refers to Mallikabbe.

Two references to village deities as *amma* are recorded. The earliest reference in an inscription of the Rashtrakutas dated 947 A.D. from Bellary district refers to Dekamma. The last reference found in an inscription of the Gangas of Talakad assigned to c. 10th century A.D. from Mysore district refers to Dubbalamma.

The last name in the list refers to a village deity named Kachchavati which is recorded in an inscription of the Santaras assigned to c. 10th century A.D. from Shimoga district.

The inscriptions mention the names of village deities, but as they lack information, it is difficult to trace the origin of those names.

4. Earliest and Last Reference to a Temple and an Image

The earliest reference to the worship of village deities is recorded in an inscription of the Chutus belonging to King Vinhnukada-Chutukulananda Satakarni which is assigned to c. 3rd century A.D. This record found at Banavasi in North Kanara district refers to a Naga image. The earliest reference to a village goddess occurs in an inscription of the Kadambas of Banavasi belonging to King Santivarma which is assigned to 437 A.D. It is found at Bedkihal in Belgaum district and refers to Bellubbe. The last reference to the worship of village deities is recorded in an inscription of the Kadambas of Goa belonging to King Chattayyadeva II which is assigned to c. 1050 A.D. It is found at Kannale in Dharwad district and refers to Badubbe.

5. Century-wise Distribution of Inscriptions and Temples and Images

The worship of village deities is an integral part of village culture. It dates back to remote past where the shrines of these deities articulated a more authentic urge and answered a more genuine need.

The following chart reveals not only inscriptional evidence but also the popularity of village deities from c. 3rd century A.D. to the mid of the 11th century A.D.

Century	Total inscriptions	No of Temples and Images
3rd century A.D.	1	1
4th century A.D.	Nil	Nil
5th century A.D.	1	1
6th century A.D.	Nil	Nil
7th century A.D.	1	1
8th century A.D.	4	4
9th century A.D.	2	2
9-10th century A.D.	1	1
10th century A.D.	16	17
to 1050 A.D.	13	13
Total	39	40

The chart shows that least reference to the worship of village deities occur in the 3rd, 5th and 7th centuries A.D. In the 4th and 6th centuries A.D., no reference is recorded. Only in the 8th century A.D., there is a sudden rise where 4 references to village deities are recorded. But in the 9th century A.D., the number falls to 2 references. In the 9-10th century A.D., a single reference is recorded. It is interesting to note that in the 10th century A.D., there is a maximum increase of 17 references to village deities in the 16 records. During the first half of the 11th century A.D., the number falls to 13 references. Though it is quite surprising to note a fall down in the number, there could be many reasons for it.

6. Patrons

The study of 39 inscriptions reveals 7 classes of patrons. They are as follows:

Sl. No	Classes of Patrons	References
1.	Royal family	6
2.	High nobility (minister, *mahamandalesvara*, *manevergade*, etc.)	6
3.	Middle level bureaucracy (*gavundas, nalgavunda, senabova, tax officer*, etc.)	6
4.	Unknown patrons	6
5.	Religious men (priest, *mahajanas*)	3
6.	Groups of people	2
7.	Individual (servant)	1
	Total	30

In terms of patronage, it can be noticed that, the royal family members, high nobility, middle level bureaucracy and unknown patrons provided maximum patronage to village deities. It is followed by religious men and groups of people. The least contribution seems to have come from an individual. The 6 references to unknown patrons reveal their names but not their social identity. The patrons classed as groups of people refer to a group of 12 and a group of 8 people. A note worthy fact to consider is that not even a single reference to the merchant community is recorded in the study.

It is of importance to notice that of the 39 inscriptions studied, 10 inscriptions reveal reference to 10 village deities while defining the boundaries of the land grant donated to other gods. As these inscriptions do not mention any construction or grant given to the deities, it shows a decrease in the number of patrons.

7. Motivation

From the study of 39 inscriptions, only 2 inscriptions mention the motivation for the installation of temples and grants made to goddesses. An inscription of the Rashtrakutas belonging to King Karka II dated 991 A.D. and found in North Kanara district, records a human sacrifice. A loyal servant of *mahasamanta* Santivarma of Maturu-vamsa, named Katega, vowed to offer his head to the village deity, Gundadabbe of Payve (Hayve), if the king was blessed with a son and fulfilled this vow after the king got a son. Another record, an inscription of the Chalukyas of Kalyana belonging to King Irivabedanga Satyasraya dated 995 A.D. and found in Dharwad district, records that a lady called Arasakka installed goddess Bhalari after observing the vow of eating one spoon of food (*ekasattugamam undu*).

8. Grants

Of the types of grants made, the frequency of land grant is higher in comparison with those of economic grants. A rare kind of grant is recorded in an inscription of the Gangas of Talakad from Tumkur district assigned to the middle of the 8th century A.D. It mentions that the income received at the time of harvest was turned to gold and gifted to Ponnudukiya-Bhattaraki.

9. Annual Festival

Only 2 inscriptions refer to the celebrations of annual festival of the village deities. The inscriptions of the Chalukyas of Kalyana dated 1007 A.D. and 1012 A.D. from Dharwad district refer to the annual festival (*parva*) of Badube (Badubbe).

10. Village Deity on a Sluice

An inscription of the Chalukyas of Kalyana records a special event as revealed by the inscription issued by Taila II in 973 A.D. from Raichur district. It refers to *Marakabbeyatumbu.* It seems that the image of Marakabbe was carved on the sluice (*tumbu*) at Madinuru.

11. Measuring Stick Named after a Village Deity

An inscription of the Chalukyas of Kalyana belonging to the reign of King Jayashima II dated 1028 A.D. from Dharwad district, mentions that a stick/staff used to measure the land was named *Maleparamari*, probably after the local deity. In ancient Karnataka a tribal community named *Maleparu* inhabited the mountainous regions. It appears that goddess Mari, worshipped by the tribal community, was called Maleparamari[58].

12. Village Deities in Villages and at Boundaries

From the study of the records it is observed that the village deities were worshipped independently in or around villages and at boundaries.

13. Lajja Gauri

An image revealing the pudenda and breasts in a highly flexed posture, with an explicit message of symbolism has attracted the attention of several scholars. Such images are recognized as Lajja Gauri, scholars have named her Yellamma, Renuka, Nagna-Kabandha, Kamalamma, Battale Gauri, etc. which are all of recent origin, with no base either in literature or in inscriptions.

Lajja Gauri is one of the cult divinities whose nomenclature and iconography along with its origin and development are yet to be completely understood. Conceptually, Lajja Gauri has antecedents which have been traced back to the Indus Valley Civilization of about 2500-1500 B.C. by scholars[59]. It is also opined that Lajja Gauri may have originated on either a tribal or local village level as a *gramadevi* with a pot serving as her original aniconic form. The original village goddess worshiped for fertility in the form of pot was elaborated gradually and got Brahmanised, to be identified actually with both Sri and Parvati in the form of Gauri and she was drawn into Saivism as a consort of Siva[60].

It appears that the worship of Lajja Gauri as a cult emerged and developed out of a need to sustain a specific aim in an individual's mind, particularly, with regard to women folk. It is expected that images of Lajja Gauri were worshiped by barren women with the view to procuring offspring. She was also worshipped by women to grant family well-being and longevity for the husband. Even today this practice is in vogue.

Scholars vary in their views concerning the purpose of the worship of Lajja Gauri. It is opined that she was worshiped for warding off draughts[61]. Even the followers of Kapalika and Kaula sects seemed to have worshipped the images of Lajja Gauri[62].

In Karnataka, it was John Faithful Fleet in 1881 who wrote his reaction on seeing for the first time the Lajja Gauri image at Mahakuta, "There is somewhat notorious and very indecent headless stone figure of the goddess Parvati under the name Lajja Gauri"[63]. Several eminent scholars like Compebell[64], Codrington[65] and Murray[66], Kramrisch[67], Sankalia[68], Ramachandra Rao[69], Margabandhu[70], Dhere[71], Sundara[72], Settar[73], Dhavalikar[74], Sircar[75], Tiwari[76], Sonawane[77], Kalaburgi[78], Carol Bolon[79], Chidanandamurthy[80], Sheelakant Pattar[81], have worked on the topic of Lajja Gauri and have proposed various identifications for the nude headless sculptures. The work on Lajja Gauri by Dhere has been translated into Kannada by Vithalarao Gaikwad[82] which is now more helpful for the study. The work of these scholars throws light on the Lajja Gauri sculptures found in Karnataka from the 2nd century A.D. onwards.

The following list gives district-wise details of the Lajja Gauri images found in Karnataka;

Sl. No.	District and Taluk	Find spot	Date
1.	Gulburga Chitapur	Sannati	3rd - 4th century A.D. (4 terracotta images)
2.	Belgaum Hukkeri	Majati	4 - 6th century A.D.
3.	Dharwad Gadag	Mulgund	7 - 8th century A.D.
4.	Bijapur Badami	Nagaral (now kept at Badami Museum)	late 7th century A.D.
5.	-do-	Mahakuta (now in Makutesvara temple	-do-

		complex)	
6.	-do-	Chikkamahakuta	-do-
7.	-do-	Bhadranayika Jalihal, Huligammanakolla	-do-
8.	-do-	-do-	-do-
9.	-do-	Siddhanakolla	-do-
10.	-do-	Siddhanakolla (path marker)	-do-
11.	Bijapur Hunagunda	Aihole, Hucchappayya temple ceiling border	c. 700 A.D.
12.	-do-	Aihole, Galaganatha temple area	8th century A.D.
13.	-do-	Aihole, Huccimalli tank rim	8 – 9th century A.D.
14.	Shimoga Shikaripur	Balligave	8th century A.D.

The above table reveals 17 images of Lajja Gauri found in 5 districts of Karnataka. The earliest refers to 4 terracotta figures found at Sannati belonging to c. 3rd - 4th century A.D. The last reference, a stone image is found at Aihole on the Huccimalli tank rim belonging to 8 - 9th century A.D. The Lajja Gauri plaque found at Majati in Belgaum district is assigned to 4 - 6th century A.D. The 8 images from Bijapur district, except two, are assigned to the late 7th century A.D. The image found in Dharwad district is assigned to 7 - 8th century A.D.[83]. The image found in Shimoga district belongs to c. 8th century A.D. It can be noticed that of the total 17 Lajja Gauri images, 11 assigned to 7 - 8th century A.D. belong to the period of Chalukyas of Badami. It is opined that the only reason to find

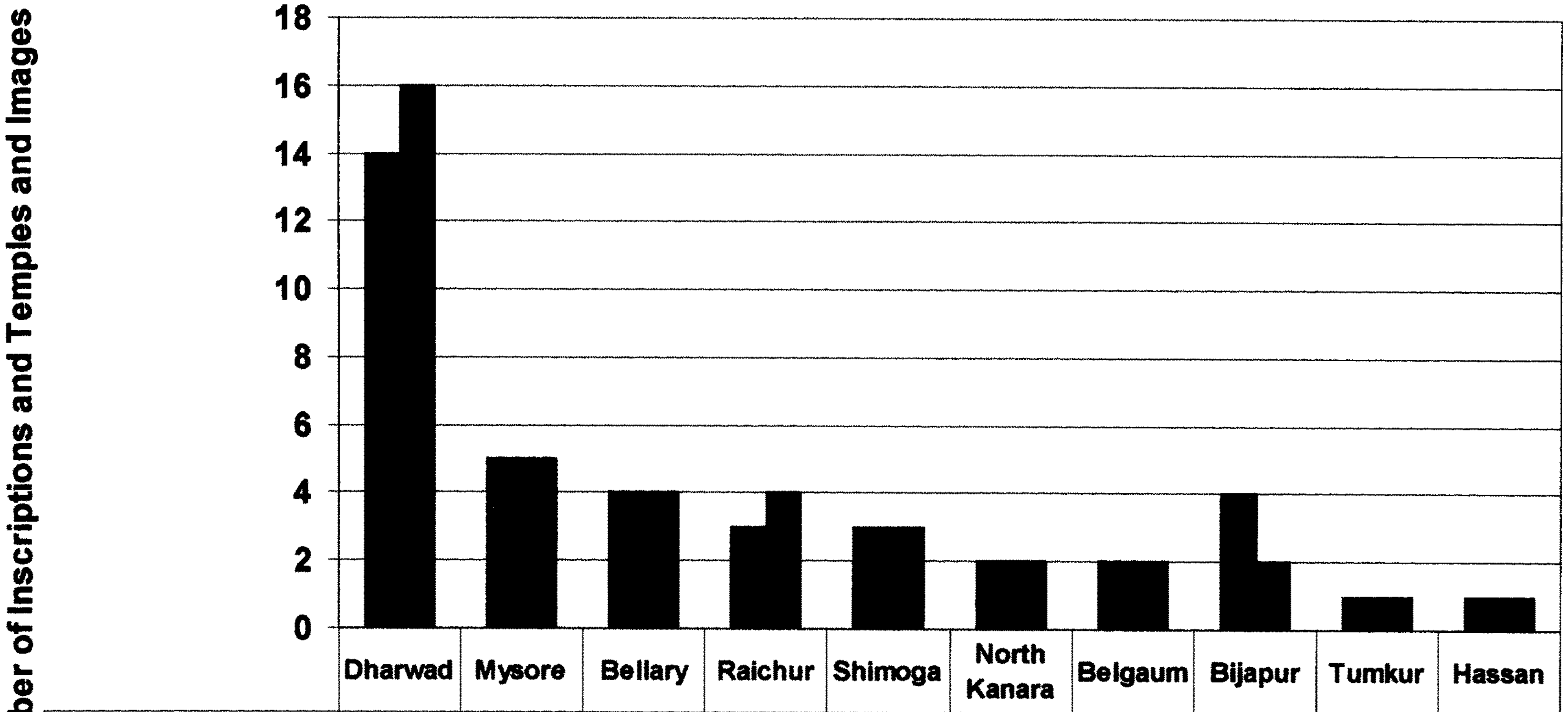
more number of Lajja Gauri images in the late 7th century A.D. during the reign of King Vinayaditya appears to be religio-political motivation. The stone inscription discovered at Balligave helps to infer that King Vinayaditya strategically imposed a tax on sonless couples for gaining soldiers for his military campaigns. And he may have found it necessary to provide his great temples with images of the popular village fertility deity Lajja Gauri as recourse for sonless couples[84].

The seventeen images of Lajja Gauri referred in the table are found in Karnataka within the period of this study. Though Lajja Gauri images belonging to different centuries are found, the last reference is recorded from Bilagi in Bijapur district as belonging to the 20th century A.D. The image seems modern but is extremely crude and perhaps should be considered iconographically corrupt[85].

As mother goddess and village goddess, Lajja Gauri was worshipped for fertility in isolated locations, outside villages or towns and even in remote sites where water sources were found. For instance, Lajja Gauri images at Mahakuta, Naganathakolla, Chikkamahakuta and Siddhanakolla are found at remote sites where springs are found, and the Lajja Gauri image at Aihole is on the Hucchimalli tank rim.

Certain facts are revealed on the study of the early images of Lajja Gauri, such as absence of any elaborate temples dedicated to this deity, a sign of non-availability of the royal patronage, the discovery of plaques probably used as votive offerings and lack of epigraphical evidence. The process of Brahmanisation of Lajja Gauri image made way for sub-shrines to be built as part of the temple complex to house her image in major Saiva temples, especially during the Chalukya of Badami period of the late 7th and 8th centuries A.D.

The following is a graphic representation of the total number of Inscriptions and Temples and Images of Village Deities



	Dharwad	Mysore	Bellary	Raichur	Shimoga	North Kanara	Belgaum	Bijapur	Tumkur	Hassan
■ Inscriptions	14	5	4	3	3	2	2	4	1	1
■ Temples and Images	16	5	4	4	3	2	2	2	1	1

Foot Notes

1. *IA* VII, p.106 & 110.
2. *PRKRI:* 1953-57, 1, p. 65.
3. Channabasappa, Go. Ru. (Ed.), *Karnataka Janapada Kalegalu: A brief Introduction to the Folk Arts of Karnataka,* p. 10.
4. Hiremath, S. S., *Jatregalu- Karnataka Dalita Samskriti Parampare,* Pt-II, pp. 62-181.
5. *KI*, I, 14; *EI* XXXV, pp. 85-88.
6. *SII* XI, pt-i, 35.
7. Kalaburgi, M. M., *Marga II*, pp. 360-364.
8. Gai, G. S., *Jaina Art and Architecture*, III, pp. 453ff.
9. *SII* XVIII, 32.
10. Kalaburgi, M. M., *Dharwad Jilleya Sasana Suchi*, p. 32.
11. *EI* XXXIII, pp. 131ff.
12. *SII* XI, pt-i, 52.
13. *EI* XX, pp. 64ff.
14. Hajawagol, Dhanavant, *Mulugundanadu: Ondu Adhyayana*, pp. 357-361.
15. *KI* IV, 22.
16. *SII* XVIII, 47; *EI* XV, pp. 331-336.
17. *SII* XI, pt-i, 65.
18. Gurav, R.N., *Kadambas of Goa and their Inscriptions,* Unpublished Thesis, 3, p. 522.
19. *EC* IV, (Rev.) Yl. 174.
20. *EC* III, (Rev.) Nj. 294.
21. *Ibid.,*IV, (Rev.) Ko. 10.
22. *Ibid.,*V, (Rev.) TN. 282.

23. *ASMARS:* Vol. IV, S. Settar (Ed.), p. 67.

24. *EC* IV, *(*Rev.) Yl. 186.

25. *SII* IX, pt-i, 65.

26. *KUES*: 1, 38, p. 116.

27. *SII* IX, pt-i, 88.

28. *Ibid.,* 99 ; *KUES :* 1, 29, pp. 484-485.

29. *KUES:* VII, 42, pp. 414-415.

30. Devarakonda Reddy., "Diddigeye Kamakoti Bhalariya Sasana", *Itihasa Darshana,* Vol. 14, p. 42.

31. *Ibid.*, 43.

32. *HAS* XVIII, 11, pp. 57ff.

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CHAPTER IX

CONCLUSION

An attempt made in this thesis to study the temples of Karnataka from the 3rd century B.C. to 1050 A.D. based on epigraphical evidences reveals that inscriptions with their valuable information help to interpret the ancestry of the temples in the period of various dynasties. Compared to other sources, epigraphical evidence, one of the important archaeological sources, is abundant enough in Karnataka to trace the history of growth and development of Hindu temples. Numerous inscriptions relating to different dynasties and different sects of Hinduism were examined for the study and 629 inscriptions related to the study period were thoroughly studied and incorporated.

It is known from the study that inscriptions were engraved for different purposes, and a variety of inscriptions related to temples reveal the construction of temples and consecration of images as principal purposes. Some inscriptions refer to already existing temples, for which new grants were given or previous grants were renewed or grants were made for maintenance or renovation. Inscriptions also speak of the existence of temples of different sects and of grants given to temples belonging to a particular sect. For instance, the boundary of gift land made over to a Jaina temple reveals the existence of some Saiva temples in that place.

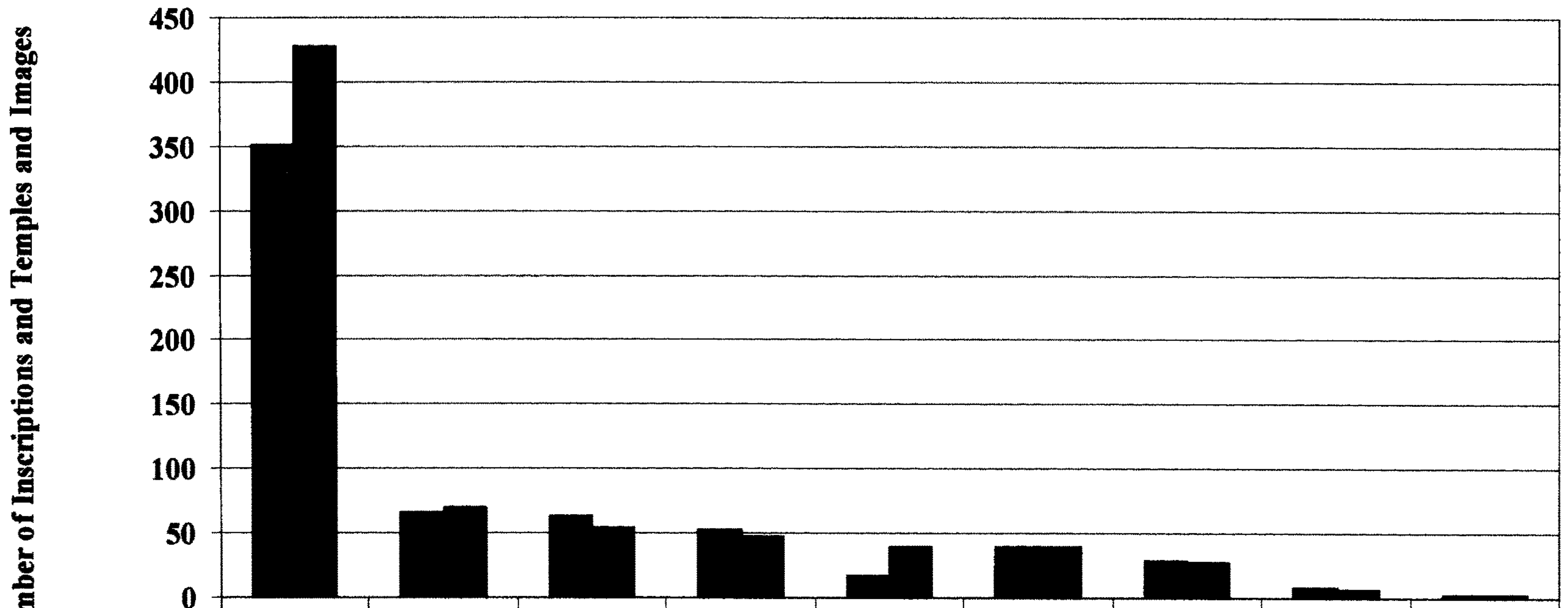
The inscriptions are arranged sect wise in each chapter chronologically from the Satavahanas to the Chalukyas of Kalyana and Hoysalas. Many mutilated inscriptions encountered in the study posed some difficulty in accurately

inferring the religious affiliation of temples. Such inscriptions are assigned to particular sects with the help of certain clues, like the invocatory verses, names of patrons and priests, imprecatory verses etc. Many undated inscriptions are assigned the dates on the basis of genealogy or with the help of secondary sources. Some mutilated inscriptions do not supply the information on the dynasty, name of the king or the dates. As it is difficult to ascertain the dynastic affiliation of such inscriptions, they are grouped as inscriptions belonging to unidentified dynasties. Some inscriptions do not even clearly mention the name of the god or temple, so it is difficult to identify or ascertain to which particular sect the god or temple belonged. But on the basis of the terms like *deva, degula, devalaya, devayatana* etc, found in the inscriptions, they have been classified as referring to Indeterminate Hindu temples.

The following table shows the total number of inscriptions and temples and images belonging to different Sects of Hinduism considered in the study.

Sl. No.	**Sects**	**Inscriptions**	**Temples and Images**
1.	Saiva	351	428
2.	Indeterminate Hindu temples	66	70
3.	Vaishnava	63	54
4.	Sakti	53	47
5.	Syncretistic deities	17	40
6.	Village deities	39	40
7.	Surya	29	28
8.	Ganapati	8	7
9.	Brahma	3	3
	Total	629	717

The following is a graphic representation of the total number of Inscriptions and Temples and Images belonging to different sects of Hinduism



	Saiva	Indeterminate Hindu temples	Vaishnava	Sakti	Syncretistic deities	Village deities	Surya	Ganapati	Brahma
■ Inscriptions	351	66	63	53	17	39	29	8	3
■ Temples and Images	428	70	54	47	40	40	28	7	3

The study of 629 inscriptions reveals 717 temples and images of different sects of Hinduism. It is observed that, among all other sects, Saivism emerges as a dominant sect. In the study 351 Saiva inscriptions refer to 428 temples and images. A category of Hindu temples and images that do not reveal their religious affiliation and considered indeterminate takes the second place in the study, with 66 inscriptions revealing 70 temples and images. Next follows Vaishnava sect with 63 inscriptions referring to 54 temples and images. The reference to Sakti worship is found in 53 inscriptions referring to 47 temples and images. The Syncretistic cult is mentioned in 17 inscriptions which refer to 40 images. The cult of village deities is found in 39 inscriptions referring to 40 temples and images, followed by 29 inscriptions referring to Surya worship revealing 28 temples and images. The worship of Ganapati, included under Saivism, reveals 8 inscriptions referring to 7 temples and images. The worship of Brahma finds mention in 3 inscriptions referring to 3 images.

1. District-wise Distribution of Inscriptions and Temples and Images

The study of 629 inscriptions is based on the district-wise break up which includes 18 districts. The following table shows the district-wise distribution of inscriptions and temples and images of all sects of Hinduism.

Sl. No.	Districts	Inscriptions	Temples and Images
1.	Dharwad	118	163
2.	Kolar	52	86
3.	Bellary	68	78
4.	Bijapur	71	75
5.	Mysore	72	68
6.	Shimoga	57	60

7.	Raichur	41	49
8.	Bangalore	54	38
9.	Chitradurga	23	24
10.	Gulbarga	15	18
11.	South Kanara	12	10
12.	Hassan	10	10
13.	Tumkur	9	10
14.	Belgaum	7	10
15.	Kadur	10	8
16.	North Kanara	7	7
17.	Bidar	2	2
18.	Coorg	1	1
	Total	629	717

From the above table it is clear that, of the total inscriptions, the highest number of inscriptions, of all sects, is from Dharwad district and the least, a single inscription, is from Coorg district.

Of the 118 inscriptions referring to 163 temples and images from Dharwad district, 73 Saiva inscriptions refer to 100 temples and images, 6 Vaishnava inscriptions refer to 17 temples and images, 14 inscriptions referring to Village deities reveal 16 temples and images, 4 inscriptions referring to Syncretistic deities reveal 8 images, 5 inscriptions referring to Surya reveal 5 temples and images, 4 inscriptions referring to Sakti reveal 4 temples and images, 1 inscription referring to Ganapati reveals 1 temple and 11 inscriptions reveal 12 Indeterminate Hindu temples and images.

It is not surprising that among all the districts of Karnataka, Dharwad takes the first place in recording maximum number of inscriptions. The earliest

reference to a temple is also from this district. An inscription of the Satavahanas dated 275 A.D. refers to Mahadeva Chandasiva temple at Vasana. In the history of Karnataka from the ancient period, Dharwad played an important role in the political, religious and cultural fields. It has been the entry point (gateway) to *Malenadu* or coastal hilly tract and *Bayalunadu* or plains. Endowed with scenic surroundings, salubrious climate, it blossomed in the ancient and medieval Belvola-300 under the patronage of both royalty and commonality. All the dynasties left their mark on Dharwad. Rich in national resources, it was the hard-core of urbanization, trade and commerce, having contact with neighboring provinces etc. Favorable climatic conditions and Dharwad rocks were also the reasons for enormous temple construction which, in turn, contributed for the growth of Karnataka architecture and sculpture. From the present study, it is evident that the highest number of inscriptions and temples found in this district belongs to the Chalukyas of Kalyana followed by the Rashtrakutas, which helps to infer that Dharwad was a hub of temple building activities.

Of the 52 inscriptions referring to 86 temples and images from Kolar district, 32 Saiva inscriptions refer to 73 temples and images, 12 inscriptions referring to Sakti reveal 5 temples and images, 4 Vaishnava inscriptions refer to 4 temples and images, 1 inscription referring to Surya reveals an image and 3 inscriptions refer to 3 Indeterminate Hindu temples and images. The phenonemenal increase the number of temples in this district is due to the fact that an inscription of the Nolamba Pallavas, dated 961 A.D. from Avani in Mulbagal taluk, states that Tribhuvana Kartara-deva, the *sthanadhipati*, constructed 50 temples at Avani. Excluding the Nolamba Pallavas, inscriptions from this district, the highest number of inscriptions and temples belong to the Cholas, and it is noticed that Kolar was ruled by the Cholas.

Of the 68 inscriptions referring to 78 temples and images from Bellary district, 39 Saiva inscriptions refer to 48 temples and images, 6 inscriptions referring to Surya reveal 6 temples and images, 6 Vaishnava inscriptions refer to 5 temples and images, 5 inscriptions referring to Sakti reveal 5 temples and images, 4 inscriptions referring to Village deities reveal 4 temples and images, 2 inscriptions referring to Ganapati reveal 2 images, 1 inscription referring to Syncretistic deity reveals 1 temple 1 inscription referring to Brahma reveals an image and 4 inscriptions reveal 6 Indeterminate Hindu temples and images. In this district the highest number of inscriptions and temples belongs to the Chalukyas of Kalyana.

Of the 71 inscriptions referring to 75 temples and images from Bijapur district, 41 Saiva inscriptions refer to 37 temples and images, 4 inscriptions referring to Syncretistic deities reveal 12 images, 6 Vaishnava inscriptions refer to 7 temples and images, 4 inscriptions referring to Sakti reveal 6 temples and images, 4 inscriptions referring to Surya reveal 4 temples and images, 3 inscriptions referring to Ganapati reveal 2 images, 4 inscriptions referring to Village deities reveal 2 temples and images and 5 inscriptions refer to 5 Indeterminate Hindu temples and images. In this district, the highest number of inscriptions and temples belong to the Chalukyas of Kalyana followed by the Chalukyas of Badami. Though Bijapur was a centre during the latter's rule, the inscriptions found are comparatively less. Many temples do exist there but they lack epigraphical evidence.

Of the 72 inscriptions referring to 68 temples and images from Mysore district, 36 Saiva inscriptions refer to 39 temples and images, 10 Vaishnava inscriptions refer to 3 temples and images, 8 inscriptions referring to Sakti reveal

8 temples and images, 5 inscriptions referring to Village deities reveal 5 temples and images, 4 inscriptions referring to Surya reveal 4 temples and images, 1 inscription referring to Brahma reveals a temple or image and 8 inscriptions refer to 8 Indeterminate Hindu temples and images. From this district it is evident that the highest number of inscriptions and temples belong to the Cholas followed by the Gangas of Talakad as Mysore was the area mostly ruled by them.

Of the 57 inscriptions referring to 60 temples and images from Shimoga district, 33 Saiva inscriptions refer to 35 temples and images, 4 inscriptions referring to Surya reveal 3 temples and images, 3 inscriptions referring to Village deities reveal 3 temples and images, 2 Vaishnava inscriptions refer to 2 temples and images, 2 inscriptions referring to Sakti reveal 2 temples and images, 1 inscription referring to a Syncretistic deity reveals an image and 12 inscriptions reveal to 14 Indeterminate Hindu temples and images. The inscriptions and temples of the Chalukyas of Kalyana found in this district are maximum in number. The Rashtrakuta inscriptions and temples are comparatively less.

Of the 41 inscriptions referring to 49 temples and images from Raichur district, 25 Saiva inscriptions refer to 26 temples and images, 3 inscriptions referring to Syncretistic deities reveal 9 images, 4 Vaishnava inscriptions refer to 4 temples and images, 3 inscriptions referring to Village deities reveal 4 temples and images, 2 inscriptions referring to Surya reveal 2 temples and images, 1 inscription referring to Sakti reveals a temple or an image, 1 inscription referring to Brahma reveals a temple or an image and 2 inscriptions reveal 2 Indeterminate Hindu temples and images. In this district the highest number of inscriptions and temples belong to the Chalukyas of Kalyana.

Of the 54 inscriptions referring to 38 temples and images from Bangalore district, 19 Saiva inscriptions refer to 16 temples and images, 19 Vaishnava inscriptions refer to 6 temples and images, 8 inscriptions referring to Sakti reveal 8 temples and images, 2 inscriptions referring to Ganapati reveal a temple and an images, 1 inscription referring to Surya reveals a temple or an image and 5 inscriptions reveal 5 Indeterminate Hindu temples and images. Bangalore was an area ruled by the Cholas and the highest number of inscriptions and temples found in this district belong to them. Though Gangas of Talakad also ruled over Bangalore area, the inscriptions found there are less in number.

Of the 23 inscriptions referring to 24 temples and images from Chitradurga district, 19 Saiva inscriptions refer to 20 temples and images, 1 Vaishnava inscription refers to a temple 1 inscription referring to Surya reveals a temple and 2 inscriptions reveal 2 Indeterminate Hindu temples. The inscriptions and temples of Rashtrakutas are the highest recorded from this district, and only a few inscriptions of Chalukyas of Kalyana are found.

Of the 15 inscriptions referring to 18 temples and images from Gulbarga district, 7 Saiva inscriptions refer to 8 temples and images, 2 inscriptions referring to Syncretistic deities reveal 4 images, 3 Vaishnava inscriptions refer to 3 temples and images, 1 inscription referring to Sakti reveals a temple or an image, 1 inscription referring to Surya reveals a temple and 1 inscription reveals to 1 Indeterminate Hindu temple or an image. The highest number of inscriptions and temples recorded from this district belong to the Chalukyas of Kalyana as their capital city Kalyana comes in Gulbarga district. It is observed that compared to their inscriptions found in other districts, their inscriptions from Gulbarga are less.

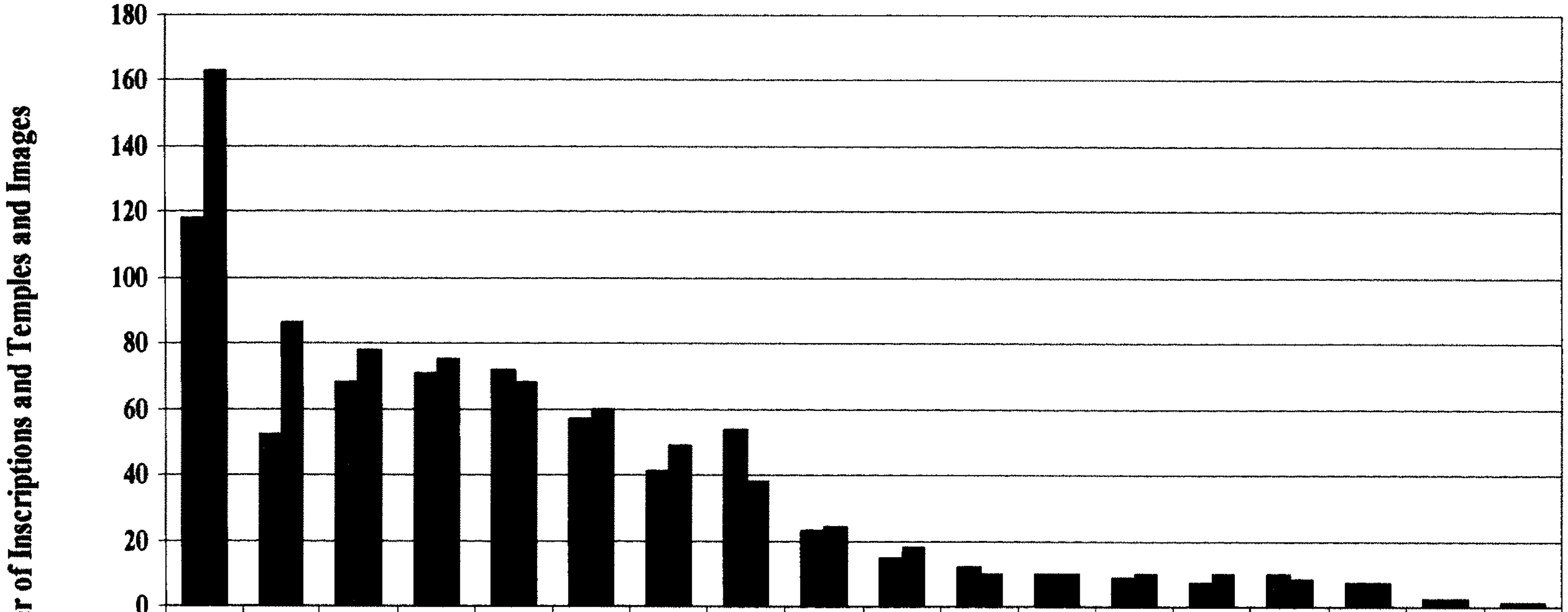
Of the 12 inscriptions referring to 10 temples and images from South Kanara district, 5 Saiva inscriptions refer to 4 temples and images, 5 Sakti inscriptions refer to 4 temples and images, 1 inscription referring to Syncretistic deity reveals an image and 1 inscription reveals 1 Indeterminate Hindu temple. This district was under the rule of the Alupas and the highest number of inscriptions and temples recorded belong to them.

Of the 10 inscriptions referring to 10 temples and images from Hassan district, 3 Saiva inscriptions refer to 3 temples and images, 2 Vaishnava inscriptions refer to 2 temples and images, 1 inscription referring to Sakti reveals an image, 1 inscription referring to a Village deity reveals a temple or image and 3 inscriptions reveal 3 Indeterminate Hindu temples and images. More number of inscriptions and temples recorded from this district belong to the Gangas of Talakad as this was under their rule.

Of the 9 inscriptions referring to 10 temples and images from Tumkur district, 6 Saiva inscriptions refer to 7 temples and images, 1 inscription referring to a Village deity reveals 1 temple and 2 inscriptions reveal to 2 Indeterminate Hindu temples and images. The highest number of inscriptions and temples from this district belong to the Nolamba Pallavas as Tumkur was under their rule.

Of the 7 inscriptions referring to 10 temples and images from Belgaum district, 4 Saiva inscriptions refer to 4 temples and images, 1 inscription referring to Syncretistic deities reveals 3 images and a temple, and 2 inscriptions referring to Village deities reveal 2 temples and images. The inscriptions and temples of the Chalukyas of Kalyana are the highest recorded from this district.

The following is a graphic representation of the District-wise distribution of the total number of Inscriptions and Temples and Images belonging to different sects of Hinduism



	Dharwad	Kolar	Bellary	Bijapur	Mysore	Shimoga	Raichur	Bangalore	Chitradurga	Gulbarga	South Kanara	Hassan	Tumkur	Belgaum	Kadur	North Kanara	Bidar	Coorg
■ Inscriptions	118	52	68	71	72	57	41	54	23	15	12	10	9	7	10	7	2	1
■ Temples and Images	163	86	78	75	68	60	49	38	24	18	10	10	10	10	8	7	2	1

Of the 10 inscriptions referring to 8 temples and images from Kadur district, 6 Saiva inscriptions refer to 5 temples and images, 2 Sakti inscriptions refer to 2 temples and images and 2 inscriptions refer to an Indeterminate Hindu temple. The inscriptions and temples of the Gangas of Talakad are the highest to be found in this district.

Of the 7 inscriptions referring to 7 temples and images from North Kanara district, 2 Saiva inscriptions refer to 2 temples and images, 2 inscriptions referring to Village deities reveal 2 temples and images and 3 inscriptions reveal 3 Indeterminate Hindu temples and images. The inscriptions and the temples of the Kadambas of Banavasi are the highest recorded from this district as Banavasi was their political capital.

The 2 inscriptions recorded from Bidar district refer to 2 Indeterminate Hindu temples. They belong to the Chalukyas of Kalyana. The only 1 inscription from Coorg district that refers to a Saiva temple or an image is assigned to the Gangas of Talakad.

2. Dynastic Contribution

The study of 629 inscriptions from the Satavahanas to the Chalukyas of Kalyana and Hoysalas, including feudatory families, reveals 717 references to temples and images. The following table shows the number of inscriptions and temples and images of each dynasty referred in the study.

Sl. No.	Dynasties	Inscriptions	Temples and Images
1.	Chalukyas of Kalyana	205	273
2.	Rashtrakutas	111	121
3.	Nolamba Pallavas	39	84
4.	Unidentified dynasties	60	61
5.	Cholas	89	57
6.	Gangas of Talakad	53	56
7.	Chalukyas of Badami	34	32
8.	Kadambas of Banavasi	10	9
9.	Alupas	12	9
10.	Santaras	4	4
11.	Hoysalas	3	3
12.	Chutus	2	2
13.	Chalukyas of Varuna	3	2
14.	Satavahanas	1	1
15.	Banas	1	1
16.	Senavaras	1	1
17.	Kadambas of Goa	1	1
	Total	629	717

It is observed in the study that the highest number of inscriptions and temples and images belong to the Chalukyas of Kalyana. The least number of inscriptions belong to the Satavahanas, Banas, Senavaras and the Kadambas of Goa.

Of the 205 inscriptions referring to 273 temples and images belonging to the period of the Chalukyas of Kalyana, 134 Saiva inscriptions refer to 167 temples and images, 12 inscriptions referring to Syncretistic deities reveal references to 31 images, 13 Vaishnava inscriptions refer to 25 temples and images, 16 inscriptions referring to Village deities reveal 16 references to temples and images, 10 inscriptions referring to Surya reveal 9 references to temples and images, 6 inscriptions referring to Sakti reveal 8 references to temples and images, 1 inscription referring to Ganapati reveals an image, and 13 inscriptions reveal 16 Indeterminate Hindu temples and images.

Of the 111 inscriptions referring to 121 temples and images belonging to the period of the Rashtrakutas, 60 Saiva inscriptions refer to 65 temples and images, 9 inscriptions referring to Village deities reveal 11 references to temples and images, 7 Vaishnava inscriptions refer to 7 temples and images, 6 inscriptions referring to Sakti reveal 6 references to temples and images, 6 inscriptions referring to Surya reveal 6 references to temples and images, 5 inscriptions referring to Syncretistic deities reveal references to 7 images, 2 inscriptions referring to Ganapati reveal 2 references to a temples and an image, 1 inscription referring to Brahma reveals 1 reference to a temple or an image, and 17 inscriptions reveal 18 Indeterminate Hindu temples and images.

Of the 39 inscriptions referring to 84 temples and images belonging to the period of the Nolamba Pallavas, 26 Saiva inscriptions refer to 71 temples and images, 3 Vaishnava inscriptions refer to 3 temples and images, 3 inscriptions referring to Sakti reveal 3 references to temples and images, 2 inscriptions referring to Surya reveal 2 references to temples and images, 1 inscription

referring to Ganapati reveals 1 reference to an image, and 4 inscriptions reveal 4 Indeterminate Hindu temples and images.

Of the 60 inscriptions referring to 61 temples and images assigned to the the Unidentified dynasties, 33 Saiva inscriptions refer to 34 temples and images, 6 inscriptions referring to Sakti reveal 6 references to temples and images, 6 inscriptions referring to Surya reveal 6 references to temples and images, 5 Vaishnava inscriptions refer to 5 temples and images, 1 inscription referring to a Syncretistic deity reveals reference to an image in a temple, 1 inscription referring to a Village deity reveals a reference to an image, and 8 inscriptions reveal 8 Indeterminate Hindu temples and images.

Of the 89 inscriptions referring to 57 temples and images belonging to the period of the Cholas, 37 Saiva inscriptions refer to 32 temples and images, 29 Vaishnava inscriptions refer to 9 temples and images, 16 inscriptions referring to Sakti reveal 9 references to temples and images, 2 inscriptions referring to Ganapati reveal 2 references to temples and images, 1 inscription referring to Brahma reveals 1 reference to a temple or an image, and 4 inscriptions reveal 4 Indeterminate Hindu temples and images.

Of the 53 inscriptions referring to 56 temples and images belonging to the period of the Gangas of Talakad, 21 Saiva inscriptions refer to 25 temples and images, 9 inscriptions referring to Sakti reveal 9 references to temples and images, 6 inscription referring to Village deities reveal references to 6 temples and images, 3 inscriptions referring to Surya reveal 3 references to temples and images, 1 inscription referring to Vaishnava reveals 1 reference to an image, and 13 inscriptions reveal 12 Indeterminate Hindu temples and images.

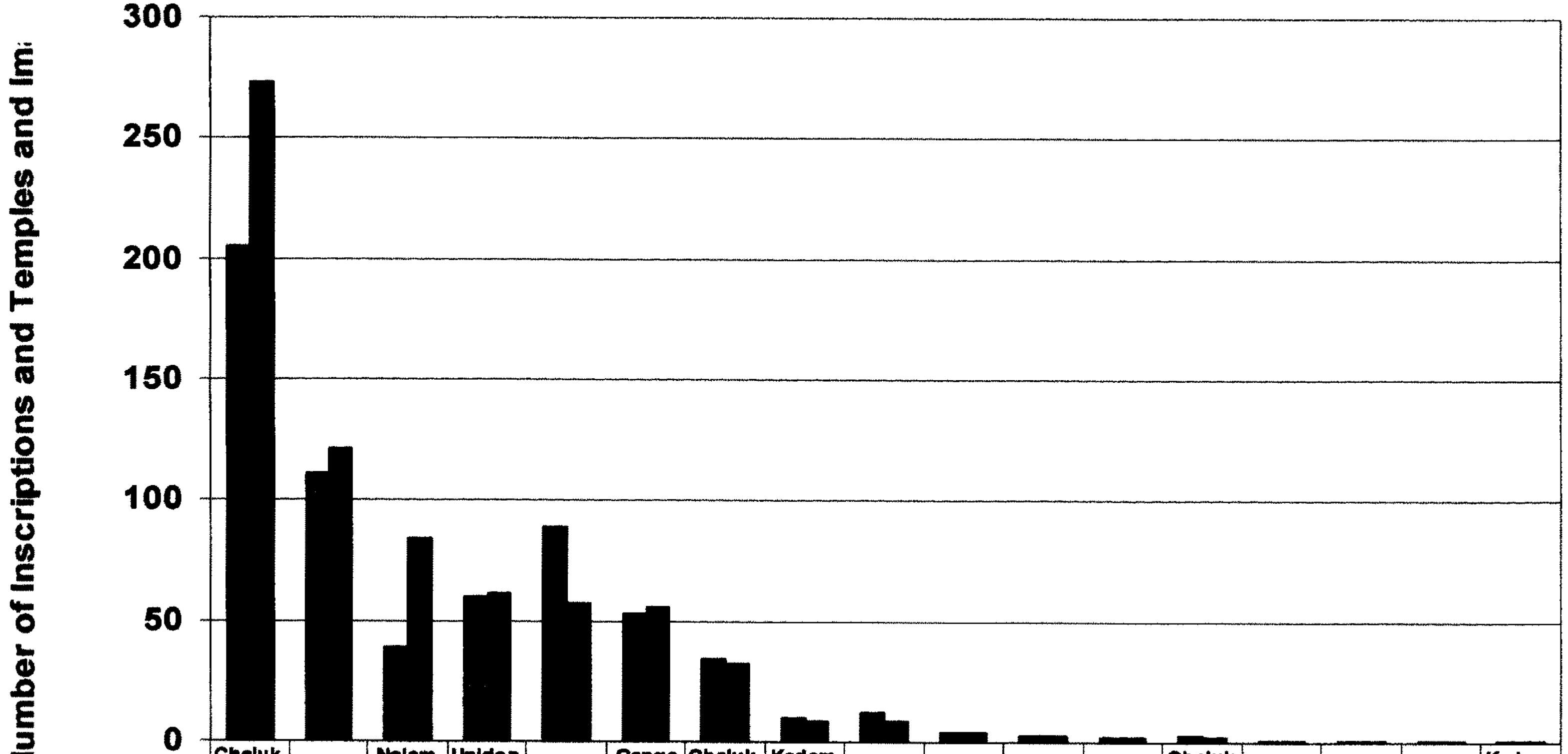
Of the 34 inscriptions referring to 32 temples and images belonging to the period of the Chalukyas of Badami, 18 Saiva inscriptions refer to 16 temples and images, 1 inscription referring to a Syncretistic deity reveals 3 images, 3 inscriptions referring to Vaishnava reveal 2 references to temples and images, 2 inscriptions referring to Sakti reveal 2 references to temples and images, 2 inscriptions referring to Surya reveal 2 references to temples and images, 3 inscriptions referring to Village deities reveal 2 references to temples and images, 2 inscriptions referring to Ganapati reveal 1 reference to an image, and 3 inscriptions reveal 4 Indeterminate Hindu temples and images.

Of the 10 inscriptions referring to 9 temples and images belonging to the period of the Kadambas of Banavasi, 6 Saiva inscriptions refer to 5 temples and images, 1 Vaishnava inscription refers to a temple or an image, 1 inscription referring to Sakti reveals 1 reference to a temple, 1 inscription referring to a Village deity reveals 1 reference to a temple, and 1 inscription reveals an Indeterminate Hindu temple or an image.

The 12 inscriptions from the Alupa dynasty refer to 9 temples and images, of which 7 Saiva inscriptions refer to 5 temples and images, 3 inscriptions referring to Sakti reveal 2 references to temples and images, 1 inscription referring to a Syncretistic deity refers to an image in a temple, and 1 inscription reveals an Indeterminate Hindu temple.

The 4 inscriptions from the Santara dynasty refer to 4 temples and images, of which 1 Vaishnava inscription refers to a temple 1 inscription referring to Sakti reveals 1 reference to a temple, 1 inscription referring to a Village deity

The following is a graphic representation of the Dynasty-wise distribution of the total number of Inscriptions and Temples and Images belonging to different sects of Hinduism



	Chalukyas of Kalyan	Rashtrakutas	Nolamba Pallava	Unidentified dynast	Cholas	Gangas of Talakad	Chalukyas of Badami	Kadambas of Banavasi	Alupas	Santaras	Hoysalas	Chutus	Chalukyas of Varuna	Satavahanas	Banas	Senavaras	Kadambas of Goa
■ Inscriptions	205	111	39	60	89	53	34	10	12	4	3	2	3	1	1	1	1
■ Temples and Images	273	121	84	61	57	56	32	9	9	4	3	2	2	1	1	1	1

reveals 1 reference an image and 1 inscription reveals an Indeterminate Hindu temple.

The 3 inscriptions of the Hoysalas refer to 3 temples and images, of which 2 Saiva inscriptions refer to 2 temples and 1 inscription reveals an Indeterminate Hindu temple.

The 2 inscriptions of the Chutus refer to 2 temples and images, of which 1 Saiva inscription refers to a temple and 1 inscription referring to a Village deity refers to an image. The 3 inscriptions of the Chalukyas of Varuna refer to 2 Saiva temples.

Single inscriptions of the Satavahanas, Banas and Senavaras refer to Saiva temples and an inscription of the Kadambas of Goa refers to an image of a Village deity.

It is evident from the study that more number of references to temples is recorded from the inscriptions of the Rashtarakutas and the Chalukyas of Kalyana. This is possible due to the reason that their inscriptions have survived whereas the inscriptions of the early dynasties, for instance, the Chalukyas of Badami are comparatively less, though numerous temples exist in their centers at Aihole, Badami, Pattadakal and Mahakuta.

3. Nomenclature

The worship of the gods from the times of the Indus Valley Civilization shows a gradual development in the worship of different forms of gods and also in the variety of names of gods. The study of Saiva, Vaishnava, Sakti, Surya,

Brahma, Ganapati, Syncretistic deities and Village deities reveals a variety of names for each god. The numerous names under which they were worshipped account for their popularity. It is observed that when temples were constructed and gods were installed, other than Vedic and Pauranic names, gods were named after the patrons, locality, professional groups etc. Even builders assigned their personal names to the gods, sometimes even naming after one's master, emperor or donor's wife etc.

The study of 351 Saiva inscriptions reveals 159 different names under which Siva was known and worshipped. Siva was widely worshipped in the *linga* form and was popular under the name of Mahadeva, Kalideva and Somesvara.

It is evident from the study of 63 Vaishnava inscriptions that Vishnu was worshipped in different *avataras,* and 19 different names of his are recorded. He was popularly worshipped as Vishnu and also as Narayana.

The study of 29 inscriptions referring to Surya worship shows that the Sun god was worshipped under 6 different names and was popular as Aditya.

It is observed from the 53 inscriptions referring to Sakti worship that the goddess was worshipped in different forms, and 17 different names attributed to Sakti are recorded. The goddess was more popular under the names Bhagavati and Durga.

The study of 39 inscriptions referring to the worship of Village deities records 21 different names under which they were worshipped. Bhatari and

Badubbe, with slight variations in the names, were the popular names under which the goddesses were worshipped.

The study of 11 inscriptions referring to the Traipurusha sect reveals 3 different names for each god. The Traipurusha were popularly worshipped as Brahma, Vishnu and Mahesvara. It is also found that they were called Hari, Hara, Hiranyagarbha and Hari, Rudra, Aja. In an inscription of the Chalukyas of Kalyana from Raichur district it is found that Brahma is replaced with Surya. The Syncretistic deities of Siva and Vishnu, Vishnu and Surya and Siva and Sakti were worshipped under the names Sankara-Narayana, Kesvaditya and Ardhanarisvara.

The 7 inscriptions referring to Ganapati worship reveals that he was popular under the name Vinayaka, and the 3 inscriptions referring to Brahma show that he was more known by the name Brahma.

4. Synonyms of the temples

The texts on architecture, like Mansara, Mayamata etc. throw light on the synonyms of the Hindu temples. Many different terms borrowed from different languages are used to denote a temple. The Prakrit, Sanskrit, Kannada and Tamil inscriptions studied mention different terms to denote a temple. Terms like *degula, devalaya, dehara, devadi, devayatana, devagriha, alaya, nilaya, ksetra, sthana, kalmane, bhavana* and *koyil* are some of the synonyms of temple found in the inscriptions. The highest number of references is recorded for the term *degula. Devayatana* is the earliest term to denote a temple. It is recorded in the Saiva inscription of the Satavahanas assigned to 245 A.D. and found at Vasana in

Dharwad district. The term *kalmane* refers to a cave temple recorded in an inscription dated 578 A. D. of the Chalukyas of Badami. And the term *koyil* is a Tamil term found in a Chola inscription.

5. Earliest and Last Reference to Temples

The period of history opens with the reign of Ashoka, the great Mauryan Emperor, that is, from the 3rd century B.C. Karnataka has a long history before his times, which was not recorded on any imperishable material. The first recorded evidence is Ashoka's rock edicts. Studies so far reveal that before the 3rd century B.C. temples were built in wood, bricks and mud Structural remains of a brick temple and a Sivalinga belonging to the beginning of the 1st century A.D. found near Ankola in North Kanara district are supposed to be the earliest structural evidence of a Saiva temple.

In the study, the earliest reference to a temple belongs to Siva. The Vasana inscription of the Satavahanas assigned to 245 A.D. refers to the temple of Mahadeva Chandasiva. The last reference to Saiva temples is recorded in four inscriptions dated 1050 A.D. One inscription of the Chalukyas of Kalyana found in Dharwad district refers to a temple of Siva, another inscription of the Cholas found in Kolar district refers to the temple of Isanisvaram-Udaiya-Mahadeva of Iratiyur, a third inscription assigned to an unidentifed dynasty from Bellary district refers to the temple of Somesvara and a fourth inscription from Shimoga district records a *trikuta* temple named Sri Virasomanatha at Huligere.

The earliest reference to Ganapati worship is recorded in the inscriptions of the Chalukyas of Badami assigned to c. 8th century A.D. found in Bijapur district

and the last reference also from the same district is recorded in the inscription of the Chalukyas of Kalyana dated 1049 A.D.

The earliest reference to a temple of Vishnu is recorded in an inscription of the Gangas of Talakad found in Hassan district. This undated record assigned to the 5th century A.D. refers to the worship of a metallic image of Vishnu by the King Madhava III, which was later donated to the Brahmans. The last reference is found in an inscription of the Chalukyas of Kalyana dated 1050 A.D. from Gulbarga district, and it refers to the temple of Chennamadhava.

The earliest reference to a temple of Sakti is recorded in an inscription of the Kadambas of Banavasi dated 523 A.D. found in Shimoga district. It refers to the Mahesvari-ksetra. The last reference is found in an inscription assigned to an unidentified dynasty dated 1050 A.D. and found in Bellary district, and it refers to the goddess as *devi.*

The earliest reference to Surya occurs in an inscription of the Chalukyas of Badami assigned to the middle of the 8th century A.D. and found in Bijapur district. It refers to Aditya-bhatara. The last reference is recorded in an inscription of the Chalukyas of Kalyana dated 1049 A.D. found in the same district and it refers to Aditya.

The inscription of the Chalukyas of Badami dated 699 A.D. found in Bijapur district records the earliest reference to a temple of Traipursha. It refers to Brahma, Vishnu and Mahesvara at Vatapi installed by the King Vijayaditya's mother Vinayavati. And the inscription of the Chalukyas of Kalyana dated 1050 A.D. found in Belgaum district records the last reference. It refers to the

construction of a Traipursha *sala* installed with the images of Hari, Hara and Hiranyagarbha at Kokatanur in Belgaum district.

The inscription of the Rashtrakutas dated 967 A.D. found in Bellary district records the earliest reference to an image of Brahma. And the inscription of the Cholas dated 1022-23 A.D. and found in Mysore district records the last reference to Brahma.

An inscription of the Chutus assigned to c. 3rd century A.D. found in North Kanara district records the earliest reference to a Village deity (Naga), and the earliest reference to a Village goddess is recorded in an inscription of the Kadambas of Banavasi assigned to 437 A.D. found in Belgaum district. It refers to the goddess Bellubbe. The last reference to the worship of Village deities is recorded in an inscription of the Kadambas of Goa assigned to 1050 A.D. found in Dharwad district. It refers to goddess Badubbe.

The earliest reference to an Indeterminate Hindu temple is found in the inscription of the Gangas of Talakad dated 481 A.D. and found in Bangalore district. It refers to the temple as *devayatana*. And the last reference is recorded in the inscription of the Nolamba Pallavas assigned to 1050 A.D. and found in Shimoga district. It refers to the construction of a *degula*.

6. Century-wise Distribution of Inscriptions and Temples and Images

The study of temples from the 3rd century B.C. to 1050 A.D. reveals 717 temples and images inferred from 629 inscriptions. The following table gives the century-wise breakup of the total inscriptions and temples and images referred.

Sl. No.	Centuries	Inscriptions	Temples and Images
1.	3rd century A.D.	3	3
2.	3rd – 4th century A.D.	1	Nil
3.	4th century A.D.	Nil	Nil
4.	5th century A.D.	6	6
5.	6th century A.D.	9	9
6.	7th century A.D.	11	16
7.	7-8th century A.D.	16	12
8.	8th century A.D.	34	29
9.	8-9th century A.D.	5	5
10.	9th century A.D.	53	49
11.	9-10th century A.D.	11	12
12.	10th century A.D.	174	238
13.	To 1050 A.D.	306	338
	Total	629	717

It is observed that the 3 inscriptions found in the 3rd century A.D. refer to 3 temples and images, of which 2 are Saiva and 1 refers to a Village deity. In 3rd – 4th century A.D., a single Saiva inscription is recorded and it refers to a temple mentioned in the 3rd century A.D. No inscriptional evidence is recorded in the 4th century A.D.

Six inscriptions found in the 5th century A.D. refer to 6 temples and images, of which 3 are Saiva inscriptions referring to 3 temples and images, 1 Vaishnava inscription refer to an image and 1 inscription each refers to a Village deity and an Indeterminate Hindu temple.

Nine inscriptions found in the 6th century A.D. refer to 9 temples and images, of which 4 Saiva inscriptions refer to 5 temples and images, 3 Vaishnava inscriptions refer to 2 temples and images and 1 inscription each refers to a Sakti temple and an Indeterminate Hindu temple.

Eleven inscriptions found in the 7th century A.D. refer to 16 temples and images, of which 4 Saiva inscriptions reveal 6 temples and images, 4 inscriptions refer to 5 Indeterminate Hindu temples and images and 1 Vaishnava inscription refers to 1 temple or image, 1 inscription referring to a Syncretistic deity reveals 3 images and 1 inscription attributed to a Village deity refers to a temple.

Sixteen inscriptions found in the 7-8th century A.D. refer to 12 temples and images, of which 11 Saiva inscriptions refer to 7 temples and images, 4 inscriptions referring to Sakti reveal 4 temples and images and 1 inscription refers to an Indeterminate Hindu temple or image.

Thirty-four inscriptions found in the 8th century A.D. refer to 29 temples and images, of which 12 Saiva inscriptions refer to 8 temples and images, 7 inscriptions refer to 6 Indeterminate Hindu temples and images, 6 inscriptions referring to Sakti reveal 6 temples and images, 4 inscriptions referring to Village deities reveal 4 temples and images, 3 inscriptions referring to Surya reveal 4 temples and images and 2 inscriptions referring to Ganapati refer to an image.

Five inscriptions found in the 8-9th century A.D. refer to 5 temples and images, of which 3 Saiva inscriptions refer to 3 temples and images and 1 inscription each refers to a Sakti temple and an Indeterminate Hindu temple.

Fifty-three inscriptions found in the 9th century A.D. refer to 49 temples and images, of which 31 Saiva inscriptions refer to 28 temples and images, 9 inscriptions refer to 9 Indeterminate Hindu temples and images, 5 inscriptions referring to Surya reveal 4 temples and images, 4 inscriptions referring to Sakti reveal 4 temples and images and 2 Vaishnava inscriptions refer to 2 temples and images and 2 inscriptions referring to Village deities reveal 2 temples and images.

Eleven inscriptions found in the 9-10th century A.D. refer to 12 temples and images, of which 5 Saiva inscriptions refer to 6 temples and images, 3 Vaishnava inscriptions refer to 3 temples and images and 1 inscription each refers to Sakti, a Village deity and an Indeterminate Hindu temple.

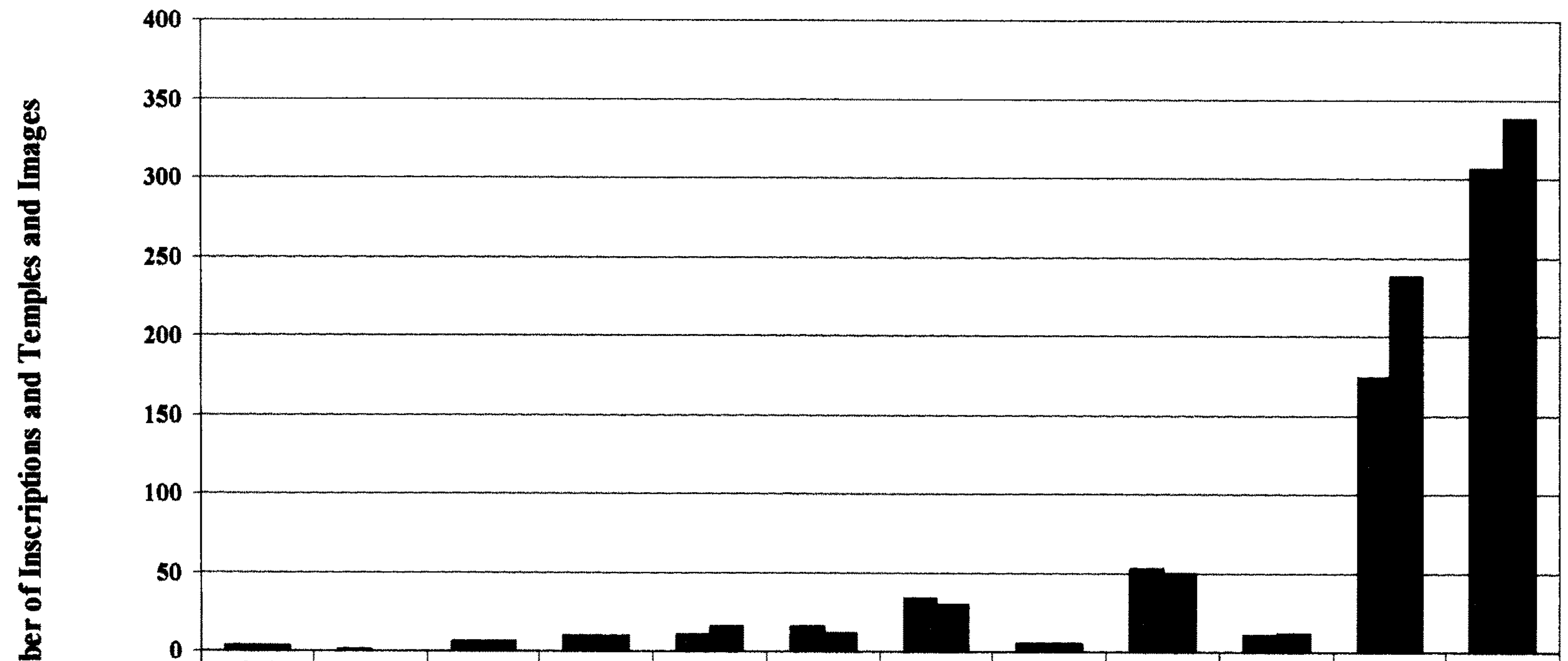
One hundred and seventy-four inscriptions found in the 10th century A.D. refer to 238 temples and images, of which 98 Saiva inscriptions refer to 153 temples and images, 25 inscriptions refer to 28 Indeterminate Hindu temples and images, 16 inscriptions referring to Village deities reveal 17 temples and images, 12 inscriptions referring to Sakti reveal 11 temples and images, 9 inscriptions referring to Surya reveal 11 temples and images, 7 Vaishnva inscriptions refer to 7 temples and images, 4 inscriptions referring to Syncretistic deities reveal 8 images, 2 inscriptions referring to Ganapati reveal 2 temples and 1 inscription referring to Brahma reveals an image.

Three hundred and six inscriptions found in the first part of 11th century A.D. refer to 338 temples and images, of which 177 Saiva inscriptions reveal 207 temples and images, 46 Vaishnava inscriptions reveal 38 temples and images, 13 inscriptions referring to Syncretistic deities reveal 29 images, 24 inscriptions

referring to Sakti reveal 19 temples and images, 18 inscriptions refer to 19 Indeterminate Hindu temples and images, 13 inscriptions referring to Village deities reveal 13 temples and images, 12 inscriptions referring to Surya reveal 9 temples and images, 4 inscriptions referring to Ganapati reveal 4 temples and images and 2 inscriptions referring to Brahma reveal 2 temples and images.

It is evident from the study that the number of inscriptions and temples and images gradually increased from the 3rd century A.D. onwards to 1050 A.D. From the 7-8th century A.D. to 8th century A.D., it is noticed that the number of inscriptions and temples doubled and in the 9th century A.D. also the number increased. A sudden increase is noticed in the number of inscriptions and temples in the 10th century A.D., and the increasing trend is seen to have continued culminating in the middle of 11th century A.D. which records a maximum increase of inscriptions and temples. On the basis of epigraphical evidence, it is found that there was a spurt of temple building activity in the 11th century A.D., and that activity speeded up in the second half of the same century and also continued in the same tempo through 11-12th centuries. It is observed that the aspiration for temple building gets expressed in a particular political period and disappears after that period. Increase in temples also indicates the coming up of new settlements like towns and villages. This is generally applicable to all the sects that prevailed in the region. It is found that during the period of the Rashtrakutas and the Chalukyas of Kalyana temple building activity increased considerably. The stable political conditions of the country especially after the 10th century A.D. during the period of the Chalukyas of Kalyana resulted in an unprecedented growth of trade and commerce which made the people prosperous and inspired an all round cultural development resulting in an increase in temple construction.

The following graphic representation shows Century-wise breakup of the total number of Inscriptions and Temples and Images belonging to different sects of Hinduism



	3rd century A.D.	3rd – 4th century A.D.	5th century A.D.	6th century A.D.	7th century A.D.	7-8th century A.D.	8th century A.D.	8-9th century A.D.	9th century A.D.	9-10th century A.D.	10th century A.D.	To 1050 A.D.
■ Inscriptions	3	1	6	9	11	16	34	5	53	11	174	306
■ Temples and Images	3	0	6	9	16	12	29	5	49	12	238	338

7. Patrons

Epigraphs were created to record the temple construction and grants made for its maintenance. The grants given to existing temples or newly constructed temples show the patronage extended by people of different sections of the society. The class of patrons recorded from the study includes royal family, high nobility, middle level bureaucracy, religious men, merchants and guilds, community groups, professional groups, individuals and unknown patrons. The following table gives the list of patrons and the number of references found.

Sl. No.	Classes of Patrons	References
1.	Unknown patrons	152
2.	Middle level bureaucracy	151
3.	High nobility	119
4.	Royal family	89
5.	Religious men	67
6.	Individuals	65
7.	Merchants and guilds	41
8.	Professional groups	3
9.	Groups of people	2
	Total	689

It is noticed from the study that altogether 689 patrons contributed for the temple construction, renovation and maintenance. There is category of patrons considered as unknown patrons as no details are found about them in the inscriptions. In the study 152 such instances are recorded. This is because some

of the inscriptions are mutilated and the names or the social identities of the patrons are not found. The inscriptions only record grants being made to temples.

The contribution of the middle level bureaucrats stands highest and the least contribution is of certain groups of people. The class of middle level bureaucrat records 151 instances. It includes officials like *heggades* or *pergades, nalgavunda, gavundas* or *gamundas, senobovas, urodeyas, manneyas, sunkavergades* etc. They played a significant role in temple construction. The local administration was conducted by the *hegades*. They were in charge of collection of taxes and were assisted by *senabovas*. They constructed temples and made individual donations, sometimes taxes, lands, tanks etc. The *senabova*, a ubiquitous officer of the time, was responsible for preparing official and legal documents, including inscriptions. A few instances in the study record the patronage extended by *senabovas*. The *nalgavundas* and *gavundas* were the backbone of the state. As landlords and local dignitaries, the state utilized their services to collect taxes and maintain records of land ownership. They even rendered military service to the king and other overlords. They were drawn from the peasantry and as a section of society, they were distinct from other class. They also played an important role in constructing temples and giving grants. As village heads they held different status of power in their locality. They ranged from humble village heads to the chiefs of a *nadu*. They constructed temples in their respective villages. They also donated lands in personal capacity and sometimes in certain cases they approached their higher officials for resources mobilisation. Of the many instances recorded in the study, mention may be made of a village head named Ballajja-*gavunda* who constructed five temples for different gods. And this is recorded in the inscription of the Rashtrakutas dated 933 A.D., which was found at Kouvajagere.

The third class of patrons is of the officials belonging to the class of high nobility, and 119 instances of this class of patrons are recorded. They consisted mainly of feudatories, ministers, *sandhivigrahins, mahamandalesvaras, mahasamantas, samantas, dandanayakas, senadhipati, sahanis* etc. The high nobility acted as an organic link between emperors and local temple institutions in a particular region. They financed the construction of temples, and they cleverly diverted the imperial donations to regional temples, and also donated from their own resources for the maintenance of temples. Temples gained importance due to the mediation of these officials.

The next class of patrons includes the members of the royal family, namely, emperors, queens, queen-mothers, princes etc. In the study 89 instances record the patronage extended by the member of royal families. Many of the inscriptions do mention the imperial overlords or emperors who extended their patronage. In some inscriptions, the direct involvement of the emperors is found, and in some it is not. The records show that the high nobility were the most important for the patronage of temples. They were usually in charge of particular region and played the role of mediators, and through them the emperors contributed for the temples. The involvement of the emperors increased the socio-religious prestige and the sphere of influence of the temple.

The fifth class of patrons encountered in the study is of the religious men. It includes priests and pontiffs who are referred as *mahajanas, brahmanas, nambiyar*, ascetics etc. The records provide 67 instances of this class of patrons. They were the regular recipients of grants made by the patrons. They not only managed the resources gifted to the temples, but had to spend a part of the wealth in maintaining their institution. The *agraharas* played an important role in temple

patronage. The *mahajanas* donated lands to temples. Migratory patrons purchased land from the jurisdiction of the *agraharas* and gifted it to temples. The priestly class did not lag behind in extending their patronage to temples. Of the many instances recorded, mention may be made of a priest named Lingasiva-jiya who collected money by begging alms from the public in order to get a stone temple erected in the place of a brick temple. It is recorded in the inscription of the Rashtrakutas dated 962 A.D., found in Molakalmuru taluk of Chitradurga district.

The next class of patrons is of individuals, including men and women. In this study 65 instances are recorded. Many inscriptions record grants given by patrons whose names are mentioned in the records, but their social identity is not found. It is found that individual patrons aspired for a temple of their own which supposed to have earned them the highest merit.

Another class of patrons consisted of the people engaged in trade and non-agrarian professions. In this study 41 such instances are recorded, and they include guilds and *settis, tisaiyayiratu-ainnurruvar, samaya, nagaras* and *nakharas, nanadesis, gavare gandas* and *mummuri dandas, ashesa kottali, telligas* etc. Merchants were present when taxes or items were donated and they took personal initiatives in donating gifts to temples. *Settis* held positions from different non-agrarian occupation of towns and villages. They also seem to have held some responsible position in the administration of villages and towns. They involved themselves in temple construction as well as in gifting money. The *nanadesis* and *gavare gandas* and *mummuri dandas* were a community of traders who carried goods on animals or on their own heads. *Telligas* were a guild of oil-millers. Oil was a commodity regularly needed in the temples for perpetual

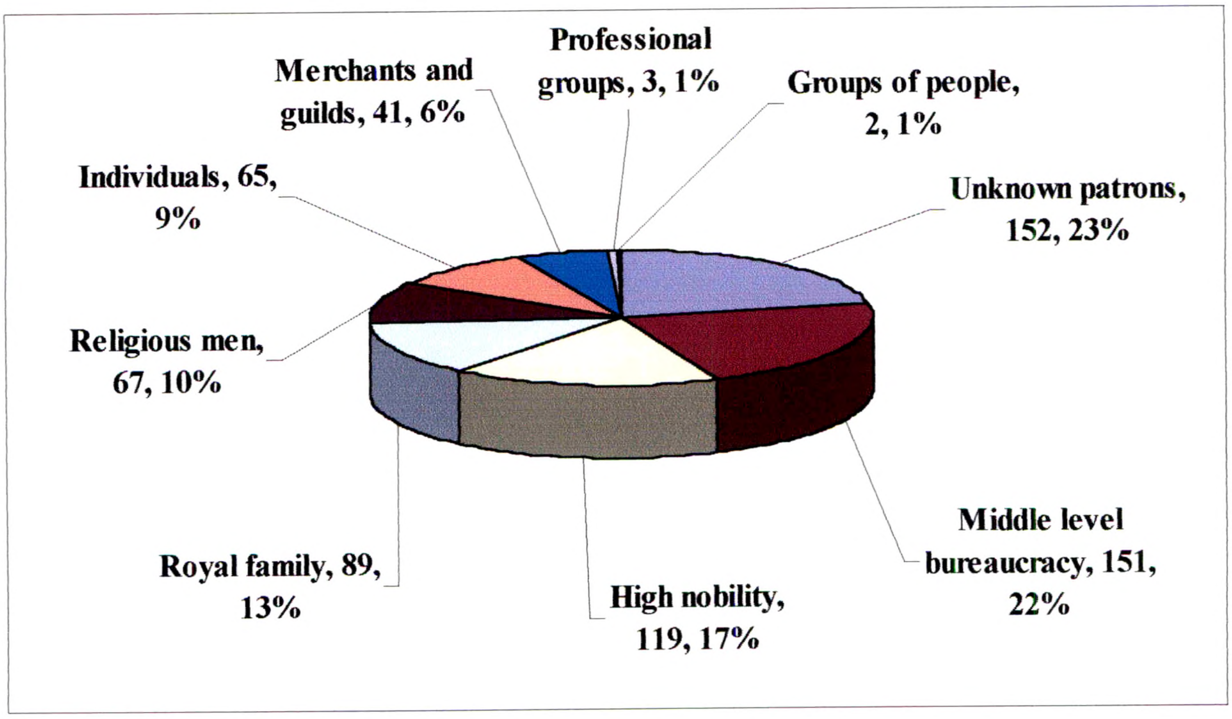
lamps. The patronage extended by the *telligara-aivattokkalu* and *aravattokkalu* is recorded.

Inter-regional migrations of common people, either individually or collectively, took place between Karnataka and other parts of the country for various economic, political and religious or cultural reasons. Migratory patrons who came from far off places contributed for the temples. An *acharya* called Jnanasiva, who came from Mrigathanikahara-vishaya on the banks of the Ganges, is stated to have resided in the Vijayesvara temple at Pattadakal in Bijapur district, and made a land grant for the worship and religious activities. Gadadhara, a virtuous ascetic who came from Gauda country (Bengal) installed the images of Hindu pantheon at Kollegalu and Kudatini in Bellary district. Inscriptions from the districts of Bangalore, Mysore and Kolar reveal the immigration of people of Tamil origin whose patronage towards temples is recorded in the Chola inscriptions.

The least patronage in the study is recorded from the class of professionals and certain groups of people. Three instances of professionals referring to *koylalis,* a blacksmith and a sculptor are included in this study.

The above mentioned patronage extended by people of all classes in the society shows that temple building and giving grants for its maintenance was considered a meritorious activity. Temple patronage was influenced by the political changes and socio-economic dynamism at different levels. Though the highest patronage activity is supported by the imperial power, the study records the patronage of the middle level bureaucracy as the highest.

The following graphic representation gives the figures with the percentage of the patronage extended by different classes of the society



8. Grants

Temple construction was considered a pious act, and giving grants for its maintenance was considered a more pious act. Grants were given to construct new temples, for existing temples, for renovation and maintenance. Patrons of all classes in the society participated very religiously in giving grants. A variety of gifts and endowments were given by different classes of society. Grants were entrusted to the priests by washing their legs. Grants were also given for *mathas* and feeding houses (*satra*) attached to the temples. Among the different grants given to temples, agrarian land was the most common item of gift to all temples. It was measured in *matturu* and *nivarttanas*. The study records maximum

number of land grants made over to temples. Apart from grants of lands, temples received entire villages. Villages were granted only in specific cases by rulers and high nobility. Some times emperors granted one or two villages, and instances where a number of villages were donated by them are also recorded. The earliest reference to a village grant is found in the inscription of the Chutus assigned to c. 3rd century A.D. found at Malavalli in Shimoga district. It refers to the grant of village Sahalatavi free of all taxes to a brahmana named Kondamana for the enjoyment of god Malapali. An inscription of the Chalukyas of Badami dated 602 A.D. states that King Mangalesa donated ten villages to Makutesvara temple at Mahakuta in Bijapur district.

Non-agrarian or economic grants were also made for the worship or for building purposes. They include monetary contributions (*gadhyanas*), tax-remission, gold and jewellry, flower gardens, houses, house-sites, tanks, wells, areca nut trees, income of shops, free labour, the interest of fixed deposits etc., and items like oil, flower, garlands, betel-leaves, ghee, food grains etc., animal grants, like *gosaharsa-dana* and flock of sheep and goats are mentioned. Gifting of oil-mills to temples as oil grant for burning the perpetual lamp was a common practice.

It is observed that grants were made on certain auspicious days and occasions. The majority of the inscriptions mention grants made on *uttarayana-sankranti,* and even on festivals and other events of celebrations.

9. Motivation

Temples were constructed by people of yore for various reasons. Most of the temples were constructed with devotion and also to express their religious affiliation. The study of 629 inscriptions belonging to different sects of Hinduism

reveals various motivating factors for temple construction. Many inscriptions mention the construction of temples, but from only a few it has been possible to know the motivation.

Members of royal families constructed temples to celebrate certain events, like victory, suzerainty over the kingdom, on the occasion of the naming ceremony, to attain an abode in heaven, to commemorate the death of members of a family or overlords, to accrue merit, for honour and good fortune etc. The queens Lokamahadevi and Trailokyamahadevi of the Chalukyas of Badami constructed temples to celebrate their husband's three victories against the Pallavas of Kanchi. Nolamba Pallava King Mahendra I offered a part of his palace to construct a temple to god Mahadeva in order to celebrate his supremacy over the kingdom. Mangalesa, younger brother of Kiritivarma I, after getting a cave temple carved for Vishnu, wished that the accumulation of the religious merit might go to his elder brother.

The following are some instances that record temples constructed to commemorate the death of their loved ones. Divabbarasi, wife of Nolamba Pallava king, constructed a temple to commemorate the death of her elder son.

Divabbarasi established the *agrahara* Polalchoramangala in memory of her late husband, and also built a temple for Vishnu in memory of her deceased son. A warrior community named Lenka-1000 constructed a temple to commemorate the death of their overlord Nolamba Pallava chief Udyaditya. The Chola King Rajendra Chola Deva I built a temple at Punganur in memory of his pious sister Kundavai. Queen Revakanirmadi, on the occasion of the naming ceremony of her grand-son Polalchora, son of King Ponnera-Nolamba, installed god Aditya.

Akkadevi, the elder sister of King Vikramadity V converted Perur into an *agrahara* and constructed a *sala* in it to commemorate the death of her brother. King Tolopurusha of the Santaras donated some land to the temple constructed by his wife Paliyakka, to commemorate her death.

High nobility had the ability to build temples or the power to order construction of temples. Chavundraya, the *mahamandalesvara* ordered his local chief Nagavarma-Vibhu to construct temples for Siva and Vishnu at Banavasi. The Appriameya-Vinnargar-alvar temple at Malur, named after a Chola general Aprameya, was constructed to commemorate the expulsion of the Gangas of Talakad.

Intense devotion led people to construct temples. Of the middle level bureaucracy, two instances are recorded. Ballajja-*gavunda* with great devotion constructed different temples for gods of Hindu pantheon. To celebrate the promotion to the rank of a minister (*mahamatya*), Pergade Puliyamma donated some land.

Religious men also installed gods and made donations to temples. A few examples may be mentioned. Gadhadara, an ascetic, installed the images of Hindu gods so that his deceased elders would attain an abode in heaven. A certain Kesava-bhatta erected a temple to accrue merit for his parents and deceased fore- fathers. A priest named Amritarasi installed the image of Nandi and Bhagavati in a temple constructed by him in order to maintain his honour and to gain good fortune. Mahendra-bhatta constructed a temple for his guru Tribhuvana Kartara-bhatara. A poor priest named Lingasiva-jiya reconstructed a stone temple in the place of a brick temple by collecting alms.

A rare instance that records a unique motivation is of a lady named Arasakka who installed goddess Bhalari after observing the vow of eating one spoon of food (*ekasattugam undu*).

The study of epigraphical evidence in respect of different sects of Hinduism helps to understand the following points.

The worship of gods and goddesses can be traced back to the Indus Valley Civilization and to the period of the Vedas, Epics and Puranas. The worship of gods underwent a gradual change and development, which gave rise to a profound philosophy and multiplicity of gods. Old deities gave way to the new ones which in due course rose to eminence.

The emergence of Hinduism was the most dominating pantheon which continued to inspire not only art and culture but other aspects of life. Hinduism had emerged as the most popular and powerful faith which attracted the attention of kings, nobles, officials, tradesmen and artisans alike. It is found that the worship of Siva was widespread through the length and breadth of India from remote past. It may be noted that Siva enjoyed a cult which probably goes further back than that of Vishnu. The wide popularity of Siva worship in historical times is testified by varied literary and archaeological sources. The history of Siva, from Indus Valley Civilization and after, has continued without any break or interruption.

Siva as a popular god does not manifest himself in such *avataras* as Vishnu, yet he is ever present to his worshippers in various forms. The most popular symbol of Siva is the Linga. Although his worship is popular, no temples

being so common as those which enshrine his symbol, the lingam. An attempt made in the study reveals that Saivism takes the first place among all the sects of Hinduism. Of all the districts of Karnataka, Dharwad district dominates with the highest number of Saiva inscriptions and temples and images. The earliest reference to a Saiva temple from the Vasana inscription of the Satavahanas helps to trace the antiquity of the worship of Siva in Karnataka. From the Satavahanas to the Chalukyas of Kalyana and the Hoysalas, on the basis of the inscriptions studied, it can be observed that Saivism had wider social base and enjoyed the patronage of all sections of the society. In all the dynasties it spread wide taking deep roots all over Karnataka. This may partly be due to the fact that Saivism was an entirely temple-based cult. Except Bidar district, from all the districts of Karnataka Saiva inscriptions are found. It is observed that an off-shoot of Saivism was the establishment of the *mathas*. Saiva temples had *mathas* and *satras* attached to them. Mathas were responsible for the establishment of more and more temples (*pratibadha*) in new settlement areas. Priests of these new temples were the disciples of the heads of the already established *mathas*. It is evident that Karnataka was the hub of Saiva religious activities. Saivism, being one of the oldest and most widely spread Hindu cults, consisted of several sub-sects like Pasupata, Lakulisa, Kalamukha, Kapalika, Mailara, Natha-Pantha etc. Preceptors coming from Kashmir, the north bank of the Ganges, Bengal, Maharashtra, Tamilnadu, Kerala and Andhra Pradesh were responsible for the spread of Saivism.

Epigraphical references to Ganapati, the son of Siva, can be traced as far back to the 8th century A.D. The inscriptions found indicate the prevalence of the worship of Ganapati during the period of the Chalukayas of Badami. A few inscriptions referring to Ganapati show that he was popular as Vinayaka.

Next to Saivaism, the study records inscriptional evidence to another sect of Hinduism, that is, Vaishnavism. It is one of the great sects, and like Saivism, it also constitutes the life and soul of Hinduism. Vishnu in the Rigveda is a sun-god. In the early Vedic times he was not regarded as the greatest god but in the later Vedic period he became one of the greatest gods in the Hindu pantheon. According to Vaishnavism, Vishnu is the Supreme Being and he and the universe are one. In the study, compared to Saivism, the epigraphical references recorded for the worship of Vishnu are very less. But it is observed that it was patronized by all the dynasties. Epigraphical evidences to Vishnu are recorded from the 11 districts of Karnataka. The records reveal that Vishnu found worship in various *avataras* of his and was popular as Vishnu. A rare reference is recorded in the inscription of the Chalukyas of Badami wherein a temple of Vishnu is called *Kalmane*.

The reason for not finding many epigraphical evidences to Vishnu temples could be the spread of different new religions or the conversion of Vaishnava temples into Saiva or Jaina.

The adoration of the female energy dates from a very early period. The antiquity of the worship of mother goddess can be traced to the Indus Valley civilizations. The cult of worshipping mother goddess occupied an important place in the life of the ancient people. The important tradition which the Indus Valley people transmitted to their successors is the wide spread cult of the mother goddess in the form of Sakti, Devi and Mata etc. The study records comparatively less number of inscriptions referring to the worship of Sakti or the cult of mother goddess. It is observed that the worship of the goddess was popular under all the dynasties in 12 districts of Karnataka. Of the many forms of

Sakti worshipped, the inscriptions record that Bhagavati was the most popular goddess.

Surya worship was popular among different classes of the society and even royal patronage was available to it. Surya, the Vedic god finds less number of epigraphical evidences, compared to other gods. Epigraphical references to Surya are found in 10 districts of Karnataka, which reveal that he was popular under the name Aditya. Independent temples were built for him and he was also worshipped along with other gods in a temple.

The worship of Syncretistic gods consists of Brahma, Vishnu, Mahesvara and Surya, Vishnu Mahesvara and also Kesavaditya, Shankara-Narayana and Ardhanarisvara. The study reveals very few epigraphical evidences to the worship of Syncretistic deities which are recorded from the 8 districts of Karnakata. The popularity of Traipurusha worship is seen by the temples dedicated to the gods and by the establishment of Traipursa *salas* in *agraharas*. Similarly, it is found that the Syncretistic deities Kesavaditya, Shankara-Narayana and Ardhanarisvara, though not popular, still find temples dedicated and images installed.

Lord Brahma, the god of creation and also one of the chief gods of the Hindu triad, finds the least number of epigraphical evidence in the study. It appears that he was more worshipped as a Syncretistic deity rather than an independent deity. Epigraphical references are recorded from 3 districts of Karnataka, which in no way help to infer clearly if temples were dedicated exclusively for Brahma.

The worship of the Village deities as part of the village culture, is deeply rooted in the culture of Karnataka. Village deities, largely female deities, antedate the advent of Puranic gods in India. Village goddesses comprise a non-Sanskritic variety of local goddesses. The study of epigraphical evidences from the 10 districts of Karnataka reveals that the worship of such local goddesses was prevalent in almost all the dynasties. It is also observed that village goddesses were worshipped under different local names, but the popularity of Bhalari and Badubbe is recorded in the inscriptions.

A set of inscriptions coming under the period of study do mention the installation of images, construction of temples, endowments and grants made for the temples' maintenance and renovation. Such inscriptions do not clearly mention the presiding deity or to which sect the god belongs. But on the basis of certain terms like *deva, degula* etc., they are attributed to different sects of Hinduism. The study comes across some such inscriptions in 16 districts in Karnataka in which the references to the terms like *degula* and *deva* are more.

It is observed in the study that the major gods of Hindu pantheon, Siva and Vishnu, never lost their eminence any time in history, and this is true at the present.

The research on temples of Karnataka provides a fairly clear picture of its historical vicissitudes. The study based on statistical analysis provides clear information on the political, economic, social and religious aspects of the temples.

Temples and epigraphs form the sole evidence for reconstructing the history. Temple building activity was one of the conspicuous practices of the people of our country during the historical period. So is the fact that temples and their lithic records, documenting the patronage and grants, are one of the most important source materials to reconstruct the history of ancient times. The temple building activity was a cultural expression of political, social, economic and religious developments.

The study of temples is important for the history as it helps scholars and even common people to know that they were constructed with different motivations. The temple which was started out of devotion and fear later became the centre of all activities. It is known that temples were largely products of political fortunes, economic affluence and technical competence. The study not only helps to understand the antiquity of temples of different Hindu sects, but also helps to understand the chronology of temples. As gods and temples go hand in hand, this amply documented work helps to know the religious history of the temples of Karnataka. Inscriptions throw light even on temples that are no longer in existence.

Inscriptions are the treasure trove of the past heritage and glory. They need to be protected. Without their help it becomes difficult to study temples, as bare structural remains are not sufficient to trace historical background.

Innumerable temples without epigraphic evidence exist in Karnataka. They are not included in this study. There are several reasons for not finding epigraphical evidence to temples. Inscriptions get destroyed or mutilated or they may not have been brought light as yet.

A study of temples lacking epigraphic evidence not only helps to study the architectural aspect but also adds a lot of information to know the religious atmosphere which is part of our cultural existence today. A study of such temples can be pursued.

To conclude, it is important to know that the epigraphs help to know that temples are creatures of time, and they bear the impact of the spirit of the times and are also the cultural products of the ages in which they came up. That is why they lose their relevance as time passes. It is usual for them to get ruined, more by neglect than by vandalism. But temples are the historians of heritage, and if they should not lose their identity, it is necessary that they are preserved with due care and that they are not left to become more of show pieces, or, still worse, to exhibit the 'Syndrome of Decay'.

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